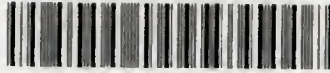


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Old New England Churches

Books by Elise Lathrop

WHERE SHAKESPEARE GOT HIS STAGE

SUNNY DAYS IN ITALY

EARLY AMERICAN INNS AND TAVERNS

HISTORIC HOUSES OF EARLY AMERICA

Old New England **CHURCHES**

By ELISE LATHROP



EAST POULTNEY, VERMONT

Illustrated by WELSH

THE TUTTLE PUBLISHING CO., INC.

RUTLAND, VERMONT

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CHRIST CHURCH, CAMBRIDGE—OCCUPIED BY PROVINCIAL TROOPS DURING THE REVOLUTION

Preface

Some of the difficulties which confront one in search of old churches in New England as elsewhere in the United States lie in the fact that many old parish records have disappeared, either in the fighting with Indians, and consequent burning of entire settlements, or in the settlers' indifference to the future value of such records. Sometimes, too, in the records which remain parishes are mentioned so vaguely that it is almost impossible now to discover whether the references allude to an actual church building, or merely to the organization of a congregation, after which sometimes a number of years passed before a church was built.

Notwithstanding these difficulties, were all churches whose age alone makes them of historic interest included in one volume it would swell to unwieldy proportions.

Accordingly only certain churches with interesting histories have here been described at any length. Others whose age would seem to justify it, or some

which were the first of their respective denominations, have been mentioned briefly. With very few exceptions all included are well over a century in age.

It has seemed unwise to adhere strictly to a chronological plan, as to do so would necessitate jumping from one State or section to another, with resultant confusion.

The bibliography includes chiefly such books as have furnished much information. Many others not included have been consulted. The author's grateful thanks are extended to many kind friends and equally kind strangers who have rendered valuable assistance, and especially to many members of Historical Societies, to librarians and postmasters; to list all of whose names would fill many pages.

ELISE LATHROP

New York, 1938

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COMMUNION SERVICE—BROUGHT FROM ENGLAND BY THE FIRST PROVINCETOWN CONGREGATION

Introduction—First Religious Services

NO ACCOUNT of historic churches in New England, as in other parts of the United States, would be complete without at least brief mention of the early Catholic missions, earliest of all religious work here, and of the brave priests who, taking their lives in their hands, adventured into wild and savage countries, to carry their religion to the aboriginal Indians. With few companions, and these usually Indians, journeying through virgin forests, crossing rushing streams, encountering at best fairly well disposed, at worst fiercely hostile savages; unable to make themselves understood until they had mastered something of a strange, unwritten language, they pushed on, often meeting martyrdom, or receiving horrible wounds, suffering unspeakable tortures, yet ever they persisted. By an irony of fate too often the cruel persecutions which they underwent were brought upon them by the deeds of some of their own race.

The early explorers as well as the early settlers who came to the New World were, or considered themselves to be, religious men. The Spaniards who came to Mexico, Florida and the Southwest were almost invariably accompanied by one or more priests, usually Franciscans or Jesuits. They built missions of adobe, and since the climate was mild, some of these are still standing, and of others enough ruins remain to mark their sites.

While the Franciscans and Jesuits were working among the Indians of Florida and the Southwest, and the southern Atlantic coast, the Jesuit and Recollect brothers had been no less busy in Canada, the northern part of New England and New York, as well as in the Missouri and Mississippi river valleys.

Jacques Cartier, the French explorer, in 1534 took possession of the St. Lawrence and of North America in general in the name of his French sovereign. Settlements were not made here for almost a century, but then with the settlers came the priests, and they extended their missions into what is the present State of Maine.

The English who came to New England, often although not always in search of religious freedom, were usually accompanied by a clergyman who at once proceeded to hold religious services. Usually these were held in the forts which the settlers built for protection against the Indians. When a separate church building was erected, it was a small one of logs, to be followed later, as the settlement grew and prospered, by a larger log church, and this in time by more comely but hardly more substantial frame buildings.

Consequently in New England, as in other settlements along the Atlantic seaboard, one would seek in vain for any church building surviving from the very early settlements. But a number of Eighteenth Century churches remain, often standing on the site of the first buildings, while tradition has preserved for us sites and even some accounts of still others.

We are apt to consider that the first settlements in the northern part of the present United States were made in Massachusetts, by the little group who came over in the *Mayflower*, and by those who followed shortly afterwards. This is a matter of interpretation. Although Massachusetts rightly claims the first permanent settlements, earlier colonies in the north had a brief existence.

Martin Frobisher in 1578 had led an English colony to North America, and in all made three visits to this continent, discovering the strait which bears his name, but he effected no permanent settlement. However, it is interesting to read part of the "articles and orders to be observed for the Fleete." They were "Imprimis, to banish swearing, dice and card playing, and filthy communication, and to serue God twice a day with ordinary seruice as usuall in the churches of England." There is a note that "On May 27th, aboard the Ayde, we received all the communion by the minister of Grauesend."

With Frobisher on his third voyage came "Maister Wollfall," with one hundred colonists, and "refused not to take in hand this painefull voyage for the onely care he had to saue soules, and to reform these infidels (the Indians) and if it were possible to Christianitie." He held services aboard the different ships, since it was impossible for the whole company "to meet together in any one place." (Hakluyt.)

Gosnold sailed in sight of Maine in 1602, but there is no record that he made any attempt at founding a settlement.

Probably the first religious services ever held in New England, that is to say upon the actual soil, were for members of the Robert Pring expedition, which in 1603 spent some time in Plymouth and Duxbury harbors.

The Pring expedition had with it no ordained clergyman, but Robert Satterne, layman, was upon his return to England ordained a clergyman of the Church of England, so he probably read services for his fellow voyagers.

According to William S. Pattee, in his *History of Braintree and Quincy*, the first religion brought to New England was the Catholic in 1609. Two Jesuit priests, the Reverend Peter Biard of Grenoble, France, and Father Esmond Masse, built a chapel, probably the first in New England, on Neutral Island in the Schodic River. It seemed an unsuitable location, so they removed after three or four years to Mount Desert Island, and there established Saint Saviour's mission. Settlers here with Father Biard were carried off by the English, the priest eventually reaching France, and the mission was abandoned, according to Mr. Pattee who also states that Father Biard founded a colony at Soames Sound, Fernald's Point, doubtless with its mission chapel, but this settlement was captured by Captain Samuel Argall, whose mother married Lawrence Washington, ancestor of our First President.

The work done by these two priests was evidently not forgotten by the Indians, for in 1646 a delegation of Indian chiefs journeyed to the Jesuit house in Sillery, near Quebec, and petitioned that a priest be sent to live among them. These Indians had come from the banks of the Kennebec River. To them was sent Father Gabriel Druillettes, whose work is further outlined in the chapter devoted to Maine.

Old Boston Churches



CHRIST CHURCH (OLD NORTH)
Where the lantern signalled for Paul Revere's Ride.



KING'S CHAPEL INTERIOR—THE FIRST EPISCOPAL CHURCH IN BOSTON

Old Boston Churches

BOSTON'S first meeting house, which was of brick and in consequence known as the Brick Meeting House, was before many years replaced by "New Brick." The second congregation formed built one of Boston's most noted churches, Old North Meeting House, which was built in 1650 and took its name from the fact that it stood on North Square. This building burned down twenty-six years later, while Increase Mather was the minister. The following year a new church was erected. It stood until 1775, when the British burned it for fuel. It was never rebuilt. This building had no steeple, merely a belfry which did not command a view of Charlestown.

After it was destroyed the congregation was invited to worship with that of the "New Brick," and in 1779 the two congregations formally united under the name: Second Meeting House.

Meanwhile some of the members of the New Brick meeting house, having become dissatisfied with the doctrines preached as not sufficiently liberal,

withdrew, and in 1669 built the South Meeting House, of cedar, two stories high. Its site, originally the property of Governor Winthrop, had passed to the widow of the Reverend John Norton, and she gave it to the new church.

There was ill-feeling about this withdrawal; the wives and children of the seceders were forbidden, under penalty of ex-communication, to follow their men to the new meeting house, which was pronounced "detrimental to the public peace." Not until 1674 was this prohibition removed. In this South Meeting House Benjamin Franklin was baptized in 1706.

The early wooden building was replaced in 1730 by what was perhaps the finest church of the times in all New England. It was of brick laid in Flemish bond, with a beautiful spire designed by Robert Twelves. The pulpit was placed at one side. Forty years after the building was finished a "great clock" was installed, "which goes with such regularity and exactness in 14 weeks it has not lost over two minutes," a writer of the time reports.

Old South possessed one of three copper weathercocks in New England made by a famous London coppersmith. The other two were at Newburyport, and on Springfield's meeting house, built in 1752.

Many patriotic meetings were held in the new "Old South," which had the largest auditorium in Boston. One of these meetings in 1768 protested against the impressment and revenue laws, and demanded the removal of the British frigate *Romney* from Boston harbor.

Two years later, Samuel Adams headed a committee sent to Governor Hutchinson, demanding the removal of British troops. Three years after this came the famous Tea meeting, when seven thousand persons assembled in and around the church, waiting for the Governor's answer to their demands. The answer came, and Adams announced: "This meeting can do no more to save the country!" Then came war whoops, the patriots disguised as Indians dashed past on their errand, and the Tea Party was on.

Old South was also the scene of a dramatic episode when, on a Fast Day, Judge Sewall arose in his pew, and read a prayer for forgiveness of his "possible" guilt in the witchcraft trials.

When the Revolution broke out, while the British troops occupied Boston, Burgoyne's cavalry used this church as a riding school, and even kept pigs in one of the pews, as John T. Faris mentions in his *Historic Shrines of America*. The building was repaired shortly afterwards, but since 1872 no services have been held in it, and it is now a museum. During the great Boston fire it is said that the old church was saved only by the determination of the firemen that the old landmark should not be destroyed. For a short time after this fire, it was used as the Post Office.

Although Old South was Boston's third meeting house, there was still no



OLD SOUTH CHURCH, BOSTON

Near here the patriots waited for the Governor's answer to their demands. It came, and the Boston Tea Party was on.

church of the Anglican faith. Then in 1686 the Council finally allowed the use of "the east end of ye Town-house, where ye Deputies used to meet" to those desirous of worshipping according to this ritual. There had been preaching and services conducted by clergymen of the English church years before this date, and in 1660 attempts had been made to build a church, but without success.

It is solemnly stated that some of the Episcopalians actually suggested to Judge Sewall that he and other members of the South Meeting House aid them with contributions. They also tried to buy land on Cotton Hill from the Judge, but he refused to sell, declaring that he "would not set up that which the people came from England to avoid, and besides, the land was entailed."

With the coming of Sir Edmund Andros as Governor, matters changed. The Governor demanded the keys of South Meeting House, and used it for services of the English Church whenever he chose. Furthermore, King James II sent over a clergyman with a commission, so subscriptions for building were authorized, and a plain wooden structure was set up on part of the site on which King's Chapel now stands. The first services in it were held June 30, 1689. It is not known how the land was obtained, but Mr. Calvin R. Batcheller, in his *History of the Eastern Diocese*, suggests that it was probably taken from the old burial ground.

The new building was first known as His Majesty's Chapel, then as King's, Queen's, and finally ever since by the second name.

Three years after its opening the rector, the Reverend Mr. Miles, went to England to solicit aid for the young church, and on his return brought "valuable articles of Church furniture," vestments of various kinds, a "carpet for the Altar, All of Crimson Damask, with Silke Fringe," two "great silver Flags, and one silver basen; and one sallver and boul, and one Ewer, all of sillver; copies of the Decalogue, the Lord's Prayer and Apostles' Creed," while after the death of Queen Mary, King William sent books of Common Prayer and Bibles which she had promised, "a costly service of communion plate," and further granted an annuity of £100 as salary for an assistant clergyman.

In 1710 subscriptions were taken for enlarging the church, more than half the amount raised being contributed by British officers. Each owner built his pew; opposite the pulpit was one for the Royal Governors, behind this one for ship masters, and a third was reserved for eight old men.

When the alterations were made, a clock was installed instead of the old brass-mounted pulpit hour glass. Although the remodeled building was twice the size of the old, it was still of wood, surmounted by a tall mast bearing half way up a gilt crown, and on top a weathercock.

Mr. Thomas Brattle gave an organ in 1714, the first one in Boston, and a

salary of £30 a year was paid the organist, who increased his income by teaching music and dancing.

Again the chapel became too small for the congregation, so in 1723 the cornerstone for a new one was laid, and the building finished that same year.

Within less than thirty years this building was in a ruinous state and wardens and vestry applied for aid to the S. P. G., the English Society for the Propagation of the Gospel. The congregation was rebuilding the church, this time of stone, but had "incurred a debt of £500, and would need that much more to finish it." The Society contributed £100.

Peter Faneuil was a member of the committee appointed to raise funds for the new church, which "although built of granite from the new Quincy quarry," cost £2500. Begun in 1749, it was finished, save for the portico which was not built until 1790, and was duly opened in 1753.

King's Chapel was markedly loyal during the Revolution. On the Sunday before the Battle of Lexington, General Gates sent soldiers to warn such of the congregation as lived outside of Boston not to return home that day, since the roads were full of troops. One of the men thus warned was Isaac Royall, owner of the beautiful house in Medford still known by his name. When the British left Boston, the rector, Dr. Caner, fled with them, taking with him records, vestments, and silver; the latter, gift of three sovereigns, has never been recovered.

General Warren's body was brought here after the Battle of Bunker Hill. In 1780 the rector was the Reverend Stephen C. Lewis, a former chaplain of dragoons in Burgoyne's Army. Washington attended services here in 1789, and is said to have contributed £5 towards building the portico.

By vote of the clergyman and the majority of the congregation, Boston's first Episcopal church had by that time been Unitarian for two years.

This change of faith was accomplished in a unique manner. The congregation and clergyman did not by any means renounce the Prayer Book, and the old form of worship. They simply decided to omit all those portions which did not accord with the doctrine they had agreed to adopt. Thus the old Prayer Books given the church were kept and used for many years, but references to the Trinity, the Holy Ghost, and such prayers or portions of prayers as they chose henceforth to omit, were carefully crossed out in red ink. This slightly changed ritual of the Episcopal Church—amended once more in later years—is still used by King's Chapel congregation.

In 1714 another Congregational Society was formed in Boston, and they, like the other two, built in the north end of the city. Their church was known as the "New North," to distinguish it from "Old North Meeting House," on North Square. It was enlarged once, then in 1804 a new brick church was

erected at the corner of Hanover and Clark Streets. Later this was sold to the Catholics, when the Congregationalists joined the Bulfinch Street church.

After King's Chapel once more became too small to hold its congregation—this before it was a Unitarian church—Christ Church was built, not far from Old North Meeting House. The Earl of Thanet contributed £90, the Governor of South Carolina £150, five cedar posts and sixty-five planks, while Leonard Vassall with others residing in Barbados and Antigua also made donations. The cornerstone was laid, and the church opened for services in 1723, although it was not entirely finished until 1740. Four years later, a chime of bells was hung in the belfry.

It was "a handsome Brick Church 60 Feet long . . . the Walls 2 Feet and an half thick, the Steeple's Area . . . 24 Feet Square." This steeple was nearly two hundred feet high. The interior of the church is said to have been modeled after that of St. James', Piccadilly, London.

A large set of communion silver presented in 1753 by King George II at the request of Governor Belcher, is inscribed with the Royal Arms. The King also presented a Folio Bible, printed at Oxford in 1617, two folio Prayer Books, "bound in Turkey leather, and twelve others in calf, an altar piece, cushions, carpets, damask, two surplices of fine Holland linen."

In 1736 an organ was installed, and a new one replaced it in 1759. In front of the latter were placed four figures of cherubim, which, with two chandeliers, and "two fine glass branches and chains," were given by Captain Grushea and the owners of the British privateer, *Queen of Hungary*, which captured them from a French vessel bound for Canada. The cherubim remain, but the rest of the booty is gone.

Old Christ Church stands much as when first opened for services, and although now in a foreign neighborhood, its life seems assured for years to come, since some of the pewholders, including descendants of Paul Revere, contribute generously to its support, others outside the congregation do the same, and so does the Boston Athenaeum.

The outer doors of the front entrance are the rare type of "Christian," as found in the Webb house, Wethersfield, Connecticut, and in a very few other buildings. From the vestibule two doors open into cells, not now shown to visitors, in which prisoners used to be confined on bread and water.

Within the church are high, square, white wooden pews, their doors with brass plates bearing the names of distinguished men who occupied them in former days. In the vestry room are portraits of many former rectors, and a number of interesting old books, including a copy of the rare "Vinegar" Bible, of which there are said to be but four in existence.

Until recently, a direct descendant of Paul Revere was organist. On the

memorable April 18, a pretty ceremony is annually observed. A descendant—a great-granddaughter now—of Revere walks through the church, and up into the belfry, where she hangs out a lantern, even as Revere's

*"Friend climbed the tower of the old North Church
By the wooden stairs, with stealthy tread,
To the belfry chamber overhead"*

until, as Revere watched beside his horse on the Charleston road, he spied

*"On the belfry's height
A glimmer, and then a gleam of light,"*

and was off on his ride. Another of Revere's descendants then rings the bells. No poet or ceremony has yet immortalized Dawes, the other rider on that night.

Those who have tried to prove that the lantern was not hung out from Christ Church, but instead from the Old North Meeting House, would seem mistaken. It has been stated that Christ Church being under English influence, the patriots could not possibly have used it for their purpose, but although the rector, Dr. Byles, was obliged because of his Tory sympathies to leave that very day, the sexton, Newman, was an ardent patriot. Furthermore, as Mr. Edward H. Redstone, Massachusetts State Librarian, says:

"The letter of Paul Revere, dated Jan. 1, 1798, in which he mentions 'the north church steeple' was written over twenty years after the destruction of the Old North Meeting House. In the meantime, Christ Church had come to be spoken of as the North Church."

A new steeple was built in 1807, similar to the old but sixteen feet lower, under the direction of Charles Bulfinch. This was taken down forty years later, repaired, and hoisted back into place, which was considered a remarkable feat.

When another Episcopal church was needed, Leonard Vassall gave land for it, with the proviso that a church be built within five years, as "the Chapel is full, and no pews to be bought by new comers." Major Vassall, who came from the West Indies, was a regular attendant and churchwarden of King's Chapel.

Trinity Parish had been organized in 1728, but the church was not opened until seven years later, just in time to fulfill the conditions of Major Vassall's gift, and even then it was not entirely finished. The Society for the Propagation of the Gospel lent no aid to this building, the congregation raising the money needed. Peter Faneuil gave £100 toward an organ, and Governor Shirley "communion plate, tablecloths, Prayer Books, etc."

A plain wooden building, Trinity stood on the corner of Sumner and Hawley Streets. In 1759 a bell, taken when Louisburg was captured, was hung in the tower. During the Revolution, the Reverend Joshua Wingate Weeks, a missionary of the S. P. G., wrote: "Trinity Church in Boston is still open; the prayers for the King and Royal Family, etc., being omitted. The King's Chapel is made use of as a meeting-house by a dissenting congregation. The French have received leave from the Congress to make use of Christ Church for the purpose of their worship, but the proprietors of it, having notice of this, persuaded Mr. Parker to preach in it every Sunday in the afternoon, by which means it remains untouched."

The new stone church erected on the same site burned down in 1872, and five years later the present handsome edifice on another site was opened for services.

When St. Paul's Episcopal church was built in 1820, Daniel Webster served on the building committee.

Boston's first Baptist church and the first Brattle Street Congregational church were built in 1679; a second building for the latter congregation some sixty years later, and a third in 1773, which was torn down almost a century later, and a new one built on Commonwealth Avenue.

As early as 1685 there were French Huguenot refugees in Boston, who were joined the following year by fifteen families from St. Kitts, and by others from the Bahamas. In *Old Landmarks of Boston*, Mr. Drake states that: "the Huguenot church stood on School Street, towards Tremont, just before you come to the place where the Universalist church formerly stood." This church was of brick, and according to the same author was built about 1704. Queen Anne gave the congregation a large folio Bible. Andrew Faneuil in his will bequeathed three pieces of communion silver, and his warehouse on King Street.

Later the society dissolved, and the building was sold to Congregationalists, who had organized as the result of Whitefield's preaching. Still later it was used for what was probably the first public celebration of Mass by a Catholic priest in Boston. This was in 1783. The building has long since vanished.

At the close of the Revolution, Claude Florent Bouchard de la Porterie, a chaplain in the French Navy, remained in Boston, and celebrated Mass privately. The Reverend Louis Rousselet followed him, then Father Thayer. It is said that the latter was a Congregational minister, but traveling in Europe, he was so cordially received in Rome by the Pope that he became a convert. He was the first priest to celebrate Mass publicly in Boston. Nine years later, Father Matignon came as his assistant, and visited most of the cities and large towns in New England.

My Unknown Chum, a little volume of travel sketches by an unknown

author, reprinted some years ago, gives some interesting items about the first church built in Boston for Catholic worship. When the old building which had served three denominations was to be torn down, Catholics purchased a site on Charles Street for the new one. The book mentioned says:

"There were few wealthy Protestants in Boston who did not esteem it a privilege to aid them with liberal contributions. The first subscription paper for its erection was headed by the illustrious and venerable name of John Adams, the successor of Washington in the presidency of the United States."

Through the efforts of Father Matignon and the Reverend John Cheverus, the Cathedral of the Holy Cross was built, and in 1803 consecrated. Later Father Cheverus was made bishop. The first resident priest of the new church was Father Bouchard de la Porterie, who in 1789 had issued a pamphlet, stating: "We cannot admit to our communion . . . comedians of either sex."

Again quoting from *My Unknown Chum*:

"The memory of the first Bishop of Boston, Dr. Cheverus, is (for most Bostonians of my type), the most precious association connected with the Cathedral. He was endeared to the people of this city by ten years of unselfish exertion in the duties of a missionary priest before he was elevated to the dignity of the episcopate . . . His 'episcopal palace,' as he used facetiously to call his small and scantily furnished dwelling, which was contiguous to the rear of the church, was the resort of all classes of the community. His simplicity of manner and ingenuous affability won all hearts . . . Children used to run after him as he walked down Franklin Place, delighted to receive a smile and a kind word from one whose personal presence was like a benediction."

Still more interesting is the following:

"Boston valued him highly; but few of her citizens thought, as they saw him bound on some errand of mercy through her streets, that France envied them the possession of such a prelate, that the peerage of the old monarchy was thought to need his virtuous presence, and that the scarlet dignity of a Prince of the Church was in reserve for the meek and self-sacrificing servant of the poor . . . It was a strange sight to see more than two hundred Protestants remonstrating against the translation of a Catholic bishop from their city, and speaking of him in such terms as these: 'We hold him to be a blessing and a treasure in our social community, and which without injustice to any man, we may affirm, if withdrawn from us, can never be replaced.' When he distributed all that he possessed among his clergy, and left Boston as poor as he had entered it twenty-seven years before . . . doctrinal differences were forgotten. Three hundred carriages and other vehicles escorted him several miles on the road to New York, where he was to embark."

As another tribute in those days to broad-mindedness, we are told that

“when Channing died, and was buried from the church which his eloquence had made famous, the successor of Cheverus caused the bell of the neighboring Cathedral to be tolled, that it might not even seem as if the Catholics had forgotten the friendly relations which had existed between the great Unitarian preacher and their first bishop. And when the good Bishop Fenwick was borne from the old Cathedral, with all the pomp of pontifical obsequies, his courtesy and regard for Dr. Channing’s memory was not forgotten, and the bell which was so lately removed from the tower, where it had swung for half a century, joined with that of the Cathedral in giving expression to the general sorrow, and proved that no dogmatic differences had disturbed the kindly spirit which Channing inculcated and had exemplified in his blameless life.”

Roxbury was settled between 1631-40 by people who came from London and its vicinity, and were men of means. Among these was William Pynchon, “a gentleman of learning and religion,” who came over with Winthrop, and was one of the first to help to organize a church. He wrote a book on religious matters which displeased the Massachusetts authorities; they summoned him to Boston and gave him considerable annoyance, and disgusted with their “persecuting and intolerant spirit,” he returned to England, and there in Oxford brought out a revised edition of his book.

In 1632 Roxbury’s minister was Thomas Welde, with, as his assistant, John Eliot, known as the “Apostle to the Indians.”

Eliot wished to be ordained a clergyman, but as his views did not meet with entire approval, he remained a teacher and assistant. He also wished to found a village for the Indians, to whom he preached, near the Massachusetts settlements, and had begun one on the Charles River, eighteen miles southwest of Boston, calling it Natick. But the authorities, becoming alarmed at such proximity, removed all the Indians to Deer Island.

Eliot translated the Bible into the Indian language, and first preached to the Indians in their village of Nonantum, where now stands the city of Newton, and here a monument to him has been erected.

In 1650 Father Gabriel Druillettes, who had built a chapel for Indians in Maine, and lived among them, visited Boston and Roxbury. Here he met John Eliot, and the zeal of these two men for the conversion of the Indians evidently brought them into close friendship, despite the religious differences which at that time could seldom be ignored, and Eliot begged Father Druillettes to spend the winter with him. But the priest declined the invitation, and returned to his work in Maine.

Roxbury’s first meeting house, of logs, with a thatched roof and clay floor, was built about 1632; the second forty or more years later, and a third in 1741. Five years later this third one burned down, having caught fire, so some of the

congregation believed, from a foot stove, "a divine judgment upon the love of ease and luxury which was creeping into the settlement," as James De Normandie remarks in his *Historical Sketch* of this church. The steeple of the fourth meeting house was shattered by Revolutionary cannon. In front of this building Whitefield preached to a great crowd.

In 1804 it was decided to build a new church, although some of the congregation objected, as told in an old diary: "This day the meeting house in the first parish of this town was begun to be pulled down; it was not half worn out, and might have been repaired with a saving of \$10,000 to the parish. It has been sold for \$600. Whether every generation grows wiser or not, it is evident that they grow more fashionable and extravagant."¹

In 1712 a second congregation was organized, and a meeting house erected which later was known as the First Church of West Roxbury. A new one built here in 1825 was partially destroyed by fire in 1889, and then, instead of rebuilding it, two smaller stone churches were built, in Dedham and Roslindale. From the two Roxbury congregations was also formed the First Congregational Society of Jamaica Plains.

Roxbury's Universalist church stands on the site of the old Governor Dudley mansion, the well of which is said still to exist beneath the church.

New Oxford had an early Huguenot church, but after Indians killed a man named Johnson and his three children there, the colony was abandoned, in 1696.

Captain Wollaston, with thirty adventurous souls, came from England in 1625, and settled at Mount Wollaston. Eleven years later the settlement petitioned Boston to send them a minister, which petition was reluctantly granted, so in 1639 a meeting house was built, a branch of Boston's First Church, whose clergyman, John Wilson, had come over with Winthrop. Mr. Tompson, an Oxford graduate, was Wollaston's first minister, and associated with him were John Cotton, and "Tutor Flint." For the latter two rooms were added to the Quincy house. Mr. Tompson and Mr. Miller, together with Mr. Phillips of Watertown, went by invitation of some Virginia settlers to preach Congregationalism there, but were stopped by the Virginia authorities. Tompson was considered a good preacher, but a "man of melancholy temper and crazy body."

William Hutchinson and his noted wife Ann had settled in Mount Wollaston before the church was built, and after that Mrs. Hutchinson formed the habit of assembling a group of friends in her home and discussing Mr. Cotton's weekly lectures at the meeting house. Wheelwright, her brother-in-law, and the Hutchinsons were soon banished from the Colony because of their "Antinomian doctrinal belief." Wheelwright went to Exeter, New Hampshire, and

Mrs. Hutchinson, with most of the children, went to what is now Pelham, New York, where all but one daughter were massacred by the Indians.

The first Braintree church was built in the same year as that of Mount Wollaston. The first grant of land here was made in 1635 to the Reverend John Wilson of Boston, to take the place of an earlier grant given him at Mystic or Medford, while he was in England, where he had gone to fetch his wife and family. For fifty years, what is now Quincy was Braintree's principal settlement.

In the annals of Braintree for 1697 it is noted that "Mr. William Rawson, desiring a higher seat in the synagogue than his neighbors, asked permission of the town to allow him this privilege, which was granted him by the following: 'Voted that Mr. William Rawson should have the privilege of making a seat for his family between or upon the two beams over the pulpit, not darkening the pulpit.' "

How long the first meeting house stood is uncertain, but in 1714 there is mention that "the old stone church" was repaired. This was probably the second building. The walls were whitewashed within and painted without; there were no pews, but seats. It had neither fireplace nor stoves, and Mr. Patee says that even footwarmers were not then used by its congregation, in spite of the customary long sermons.

When the Reverend John Hancock preached a "century" sermon in 1739, he mentioned that the church in which he then preached was the third, and that no records existed as to the date of building of the first one, but that it stood near the corner of Canal and Hancock Streets. A weathervane which topped the steeple bore the date 1666, but this must have been the year of the erection of the second church. By 1694 there was a bell, for in that year there is the record of an appropriation by the town of "25 shillings to Mr. Thomas Revells for ringing the bell, and sweeping the meeting house the year previous." Later, when the bell became cracked, Daniel Legaree agreed to repair it at his own cost, provided the town would *not* elect him constable, which offer was accepted.

The third church was built in 1730, but the old one stood for some years after this, until finally it was sold for £100. The new one had a double tier of windows, and a bell tower; was later enlarged, then taken down in 1827, and replaced the following year by the present granite building. For many years it had been then as it is today a Unitarian church. It is generally called the "Presidents' Church," for the two Adams presidents attended it, and both, with their wives, are buried beneath it. President John Adams and Moses Black gave the clock in 1799, and in 1837 the organ from Trinity Church, Boston, was brought here and installed by a group of members of the congregation of Braintree.

The South Precinct of Braintree, now the town of Braintree, withdrew in 1706, and built a meeting house which stood until 1827, a new one, still standing, being dedicated the following year. The Congregation here was at first compelled to help with the salary of the First Church's minister, as well as to pay their own.

At the earnest request of Colonel Morris of New Jersey, and of residents of Braintree, the S. P. G. sent out two missionaries, and Mr. William Barclay came here at least as early as 1702, for in that year he "received an annual encouragement of £50, and a gratuity of £25." Services were held in private houses, and the Episcopalians were taxed to support the Congregational ministers, as was usual in New England at that time. The clergyman sent by the S. P. G. found the same story of double taxation, and opposition to his denomination, so finally, without asking the consent of his superiors, he departed for Barbados. Then in 1725 two brothers, William and Benjamin Vesey, gave a lot in Braintree for an Episcopal church, and within three years Christ Church was built, said to be, after King's Chapel, Boston, the oldest Episcopal parish in New England except Newport, Rhode Island.

The first minister was Ebenezer Miller, a graduate of Harvard, thought to have been "the first native of the Puritan Province" who received holy orders in England as a member of the Anglican Church. In 1740 he wrote to the S. P. G. in London that a wealthy Jamaica merchant "resided a considerable time in my Parish on account of his health," and that they "conversed together frequently about the best method of instructing the Negro Slaves."

Leonard Vassall in his will bequeathed communion silver to Christ Church, Braintree, at the same time declaring that "if my wife should discontinue to be my widower and should renounce her membership in the Episcopal Church of England" she should "forfeit all her estate."

Braintree Episcopalians in 1747 provided a rectory and glebe for their clergyman, and after the Revolution the rental furnished funds to keep the church in repair, and to engage an occasional clergyman to preach, until more prosperous times came.

When Braintree was divided, Christ Church was in the part incorporated as Quincy. The present building dates from 1874.

Clergymen's salaries were at first "based on the necessities of life," but in 1797 citizens of Quincy announced as "their most mature judgment" that it would be best to pay the Reverend Mr. Whitman whom they were calling, "such a sum . . . as will enable him to maintain himself and family comfortably and with such decency as will do honor to the society that supports them." They believed that £500 would do this, and also thought it proper that he should have a dwelling house at the town expense.

Massachusetts had in 1644 published a decree aimed at the Baptists, sentencing to banishment "any p'son or p'sons within y's jurisdiction" who would "either openly condemn or oppose ye baptiz'g of infants, or go about secretly to seduce oth'rs from ye app'bation or use thereof."

A year later Baptists tried to have this act repealed, but the courts refused, and inhabitants of Dorchester and Roxbury petitioned them not to weaken or abrogate this law. The following year Edward Starbuck, of Dover, was arrested "for the misdemeanor of profession of this doctrine." Even up to the time when Baptists organized their first church on Noddles Island, Boston, they were imprisoned and punished for not attending the established church. This Noddles Island church had been built so quietly that the authorities suspected nothing until it was dedicated in 1679. The doors were then promptly nailed up, and an order from the General Court, forbidding any meeting to be held within, was posted. Braintree's first Baptist church was built in 1842.

The North Baptist Church here was opened for services in 1820, when the Reverend Warren Bird was installed as pastor, at a salary of £100. Prior to this, Baptists had met in homes for worship. The Evangelical Congregational Church was organized in 1831; the first Methodist church in the township was built six years later, in what had then become Quincy.

A group of settlers, deciding that they were too far away from Braintree's Congregational church, petitioned to establish one at Cochato. The church council finally allowed them to have their own church in the southern part of Braintree township, in what later became the town of Braintree, and here they built a meeting house in 1728, or within three years of that date.

Father French, of Eastport, Maine, celebrated the first Catholic Mass in Quincy, in the Crane residence. In 1839-40 members of this faith held services in the old schoolhouse, but their fellow townsmen interfered to stop them. The matter was discussed, and finally permission to hold their services was given. St. Mary's mission was built in 1842, at West Quincy, and included in its parish the towns of Abingdon, Braintree, Randolph, Weymouth, Hingham, Cohasset and Milton. A sufficiently large parish. Thirty years later, St. Mary's was enlarged.

Not coming under the head of very old churches, but merely as a matter of record, it may be mentioned that St. John's Church was begun in 1851 in Quincy, and dedicated two years later. In 1871 the building was moved, wings and other additions made, and it was reconsecrated in 1874.

Subscriptions to build Christ Church, Cambridge, were started in 1759, and on the first list were two Vassalls, David Phipps, Joseph Lee, and Governor Thomas Oliver. Peter Harrison, a distinguished Newport architect, was chosen to draw the plans, the cost, exclusive of the land, to be £1300. The church was opened for services in 1761.

At the outbreak of the Revolution, the rector and most of the congregation were Loyalists. Unorganized provincial troops soon took possession of the building, and during the Battle of Bunker Hill a company of the Continental militia was quartered in it. Then General Washington took command, had the church cleaned, and reopened for services on Sunday, December 31, 1775. Colonel Palfrey, of Washington's staff, read part of the service on this day. Mrs. Washington, Mrs. Gates, Mrs. Custis, and many officers of the Revolutionary Army attended.

The church was thoroughly repaired in 1820, and again five years later. The chime of thirteen bells was given in 1861 by Harvard alumni; some of the silver given to King's Chapel by William and Mary was sent by Governor Hutchinson. Unfortunately the old square pews vanished long ago.

Other Massachusetts Churches



SPIRE OF OLD WHITE CHURCH, ROCKPORT

Built in 1803, remodeled in 1875. The hole in the pillar just above the bell was made by a British bullet in the War of 1812.



OLD SHIP, HINGHAM—THE OLDEST CHURCH NOW STANDING IN NEW ENGLAND

Other Massachusetts Churches

NO MINISTER was included in the party of English men and women who sailed in the *Mayflower*, and for some time after their landing at Plymouth, religious services were conducted by Elder Brewster. In January, 1621, a "common house," twenty-five feet square, was built for storage and public worship, but burned down almost as soon as it was finished. A much needed fort was built and in this services were held, so that in 1627 a French Protestant, de Razier, who visited the settlement, wrote: "They have a large square house with a flat roof made of thick sawed planks, stayed with oak beams, upon the top of which they have six cannons, which shoot iron balls of five or six pounds weight; in the lower part is the church."

Ralph Smith came from Nantasket to be their first minister, but he left after a few years. Roger Williams then came as assistant, quite overshadowing his superior in eloquence, but he soon returned to Salem. After 1654, for thir-

teen years the Plymouth congregation had no regularly installed clergyman; then in 1669 came John Cotton, son of the minister of Boston's first church.

John Lyford, an Episcopal clergyman, paid a visit to Plymouth soon after the settlement was founded, and "had the audacity to commence a meeting of his own on the Lord's Day, and with a few of his coadjutors to attempt the administration of the sacrament by virtue of his episcopal ordination."² This the Puritans would not permit. Lyford then went to Cape Ann, and later to Virginia, where he died.

Plymouth's first meeting house stood on the north side of Town Square, and was built in 1648, according to Mr. John Cuckson's account in *The First Church in Plymouth*. It was taken down in 1683, and a new one built on a different site, with "unceiled Gothic roof, diamond glass, with a small cupola and bell." A third building followed in 1744, on the site of the second, a fourth in 1831, and when that burned down, the present church, which was dedicated in 1899. The old bell, cast by Paul Revere, was hung in the steeple.

Meanwhile, in 1738 a church had been founded in Manomet, which was a branch of Plymouth's First Church, and known as the Second Plymouth Church. Six years later, a group of the First Congregation seceded, building on King Street what was accordingly called the Third Congregation. In 1776 these two churches, the First and Third, were united, but again a group seceded, forming the Third Congregational Society, and the new Third Church of Christ was built in 1801 on the north side of Town Square, and replaced by a new building in 1840. Thirty years later, this congregation changed its name to the Church of the Society of the Pilgrimage, and it claims to be the original Plymouth Church, to stand on the first church site, and hence to descend from the early meeting house in which Captain Myles Standish worshipped. The First Church makes the same claim, and certainly both congregations have grounds to claim descent from the earliest one.

Duxbury Parish was separated from Plymouth in 1632, for the people were "growing weary of attending the worship of God at such a distance," but there is no record of when the first meeting house was built, nor is its exact site known. The Reverend Ralph Partridge was its first minister, and about 1707 a new building replaced the first, probably standing in the old graveyard. In 1784-85 a third was built, and stood until torn down to make room for the present church on the same site.

Soon after the third one was finished there is mention that the singers, who had occupied "the hind seats on the Women's side" wished to move to the front gallery, but were not allowed to do so. A violin and bass viol were added to the choir at this time.

In 1720 Duxbury meeting house hired a janitor, paying him fifteen shil-

lings (the record does not state whether this was a monthly or yearly stipend); his duties included getting casements hung, hiring glass mended, and sweeping the church every two weeks. Later he was directed to "clear ye dogs out of ye House every Sabbath."

Marshfield was separated from Plymouth in 1632, the same year as Duxbury; Eastham between 1633-34; Plympton in 1698; and Kingston, or the Jones River Parish, in 1717. These undoubtedly all built meeting houses within a few years of their separation, since the usual reason for separating was that the settlers were too far from their respective meeting houses to make it convenient to attend services.

The Massachusetts Bay colonists did not, like those of Plymouth, come to this country in search of religious freedom, for they were almost all members of the English established church. None the less, after settling here, they soon became affiliated with the Puritans to the extent of adopting the Congregational form of worship, or even showed some tendency towards Presbyterianism.

Their first church, organized in Salem in 1629, followed the Genevan model, and was what Dr. Thompson, in *The Presbyterians*, calls "Congregationalized Presbyterianism." The Reverend Samuel Skelton was the first minister here, with Francis Higginson the teacher.

Roger Williams followed Skelton, but his views were obnoxious to some of the neighboring Puritans. For a time his own congregation sustained him, but after he left Salem they were disciplined for their loyalty, and not until they had apologized for it were they again restored to what the early Puritans called "Christian fellowship."

In this first Salem meeting house a Friend one day attended service, and during it rose to give his "message." He was promptly arrested, confined for nine weeks in an unheated jail, although it was winter time, and each day was lashed on his bare back until he had received a total of three hundred and fifty-seven lashes. Four Quakers were hanged in this Colony for their religion. Although early settlers had so often come to the New World either because they had been persecuted in the Old World for their religion, or were escaping that they might worship God according to their consciences, they had no thought of extending equal liberty to those who differed with them.

Salem's first meeting house was but twenty feet long and seventeen feet wide. In 1639 the building was enlarged to twice the former size, and when a new one, which later became the North Unitarian Church was built, the old one was used as a barn.

The East or Second Unitarian Church in 1845 replaced the old Congregational church dating from 1718.

Salem had a Friends' or Quaker meeting house as early as 1688, so by that time the townspeople must have become more tolerant. The building is now preserved in the grounds of the Essex Institute of the city.

St. Peter's, Salem's first Episcopal church, was not built until 1733, and the present one just two centuries later.

Since in the early New England settlements, and continuing for many years, those who did not attend religious services regularly, unless they had very good excuses for remaining away, were fined, set in the stocks, or imprisoned, people came for miles around. These early meeting houses were unheated. At best some of the congregation provided themselves with foot-warmers, but were frequently, as we have seen, criticised for indulging in such luxury. There were two long services with preaching, the clerk or minister's assistant having the duty of turning the hour glass during the sermon, which often outlasted the hour. When the congregation dispersed after the first service they were, it can be imagined, chill and stiff. Consequently there was almost always a tavern close beside the church, to which they might repair for warmth, to drink—for these early New Englanders were by no means teetotallers—to eat the lunches they had brought with them, or to dine in the tavern. Unless they lived close by there was not time for them to return to their homes until after the second service.

The Reverend Peter Hobart, who came to this country from Norfolk, England, in 1635, was teacher at the first Hingham meeting house. The date of this building apparently was not recorded. Hobart did not stay long in this country.

The second meeting house was built either in 1681 or the following year by ship carpenters, very staunchly, with a "lookout," or "captain's walk," surmounting the belfry. Whether from this, or because of the curved trusses supporting the roof, and the compass on the ceiling of the belfry (probably for all these reasons), the church has always been known as Old Ship, "the oldest building for public worship on its original site and still in use in America." This claim, even inserting the word "Protestant" cannot be justified. Old Brick Church, five miles from Smithfield, Virginia, was built in 1632, and although it has been repaired at various times, is still in use. So is the curiously named Hangar's built in 1680 at Eastville, in the same State, while Merchants' Hope, also in Virginia, was built in 1657, but is not (or was not at recent date) used for services.

Although Old Ship has twice been enlarged, its appearance has been little changed. It is still square, the roof sloping up on all four sides to the belfry. Unfortunately in 1869 modern pews replaced the old square ones, and inner staircases leading to the men's and women's galleries have also disappeared.

The building narrowly escaped destruction, for in 1791 it was voted to tear it down and erect a new one, but fortunately this was reconsidered.

During the Revolution, its pastor was the Reverend Dr. Gay. He was accustomed at Thanksgiving Day services to enumerate any special blessings which had befallen the settlement during the past year, and one year there was speculation among his congregation as to whether a certain incident would be thus mentioned. Only a few days before Thanksgiving Day, several English ships were washed ashore near Boston during a severe storm, and their cargoes, including raisins, currants, etc., needed for a true Thanksgiving dinner, were taken over by the patriots.

Dr. Gay did not disappoint his congregation, for in his prayer he thanked God "for the gracious interposition of Thy Providence in wafting upon our shores so many of Thy rich bounties, to make glad the dwellings of Thy people on this joyous occasion."

Dedham's first meeting house, built in 1638, was enlarged seven years later; then lathed, and "daubed and whited over," but within twenty years another was built, and the belfry and spire were removed to a third in 1761-63. A porch and addition were built early in the last century. All of the early buildings were within the lines of the present one.

The date of erection of another old meeting house, that of Scituate, is not known, although a congregation is said to have been organized here in 1634, when the Reverend John Lothrop came from England. Ordained a clergyman of the Church of England, he left that faith for the newer form of worship, presided in London over the first Congregational church there, was imprisoned for this, and finally departed for the new country, there to worship according to the dictates of his conscience. He probably held services in Scituate, but there may have been no meeting house at that time. In any case, he soon removed to Barnstable, where no trace of the earliest church there remains.

North Meeting House is mentioned in 1725, when the Reverend Dr. Cutler, of Christ Church, Boston, was invited to hold services in it during the absence of Scituate's pastor.

St. Andrew's Episcopal church was built in 1731, and the Reverend Mr. Thomson, sent by the S. P. G., seems to have labored successfully among Indians as well as white settlers.

Later a group which had been attending services in St. Andrew's withdrew and built themselves a church which was consecrated by Bishop Griswold, the first which this bishop consecrated in Massachusetts.

Concord's First Parish Meeting House, on the Green, was not built until 1712. Here the First Provincial Congress of delegates from the Massachusetts towns met October 11, 1774, with John Hancock presiding. This and the second

Congress, which adjourned but four days before the Battle of Lexington, directed that stores of food and ammunition be collected, and it was these stores which the British came to capture on that memorable day of battle.

The church was taken down in 1794, and a new one built, using some of the old material. This burned in 1900, but the present Unitarian church near the site has been built along the old lines.

Lexington's Episcopal church, built in 1760, was occupied as barracks by American troops in 1775. Washington attended services in it.

Near the Hayes Memorial fountain on Lexington Common, a granite pulpit marks the site of the first three meeting houses.

Sudbury's "new" meeting house, lined with plain boards, and with clap-board finish outside, was built in 1688 by Lieutenant Daniel Pond of Dedham, who probably also built the second Dedham meeting house. He was given authority to "leave the middle alley or shut up the seats as they are in the Dedham meeting house," as the Reverend Charles A. Pace quotes in his *Old Time New England*. Mr. Pace believes that there probably was no true pulpit in New England much before 1750, at best a raised platform.

Wayland's old meeting house, in what was originally East Sudbury, was built about 1643, at a cost of £6, and nine years later a new one followed, a frame structure twenty-five by forty feet, with posts twelve feet high. It had "gable ends with two pinnacles," two entrance doors, and four "transom windows." When a third building was decided on in 1686 this second meeting house was sold for £6. The new one was to be "just like the new one in Dedham," and cost £200. About the same time another church was built at a cost of £380, for people living on the other side of the river. The townships were divided in 1780, and another church was built for the first group. The old building was taken down and set up on a different site as Town Hall, and served this purpose for years.

Framingham, sometimes written Framlingham, after the birthplace of Thomas Danforth, who received a grant of land here, was first called Danforth's Farms. The earliest settlers came between 1646-83 from nearby Sudbury, and were indeed known as "out-settlers" of the latter place. The first Englishmen to visit this part of Massachusetts were four men who started on a journey from Watertown to the Connecticut River, and the first to build here was John Stone, from that part of Sudbury now Wayland. The settlers applied for incorporation as a separate town in 1692, but this was not granted for seven years, by which time they had built a meeting house "neer Mr. Hull's Farme." But after permission to incorporate had been granted, "there could be no rest, quiet or settled peace in said Town until the place of the Meeting House was moved neer two Miles farther for the Old Inhabitants, Only to accommodate

the Old Inhabitants at the north ende of the Towne of Sherborn," as set forth in a petition to "Richard, Earle of Bellomont." Continuing, the petitioners bemoaned that their "going to meeting was the hardest days work in the week." So they had "unanimously built a Meeting house," had a minister, and humbly petitioned "your honours to countenance our Present proceedings," especially since Sherborn had never raised their minister's salary, even with the help of the petitioners.

The first meeting house, thirty by forty feet, and unfinished inside, had a pulpit and a gallery running around three sides. The pulpit would be, according to Dr. Pace, merely a platform. The eastern gallery and half of the central one were set apart for women, the rest, divided in the middle of the central gallery, for men, and this bar which formed the dividing line was not to be passed by either sex. Downstairs were long, roughly built benches separated by a middle aisle, and here too the eastern half was for women, the western for men. By special vote of the town some members of the congregation were allowed to remove part of these benches, and build themselves pews six feet by four and a half or five feet against the wall, but none could do so without this special permission. In 1700 the minister here, Mr. Swift, was receiving a salary of £60 a year, and the congregation "found" him in firewood, also agreeing to fence in twenty acres of land for him, and "break up ten when he shall desire it." In 1713 one Isaac Gleason was chosen to sweep and clean the meeting house at a salary of nineteen shillings a year.

Two years later the meeting house was enlarged, and in 1725 the town voted to raise £100 for a new one, to be in the exact center of the town, but as they could not agree on a site, they repaired the old one.

Nine years later they again voted for a new building, this time appropriating £400 for the purpose. A committee was appointed to arrange for the "raising" of the new meeting house, and it was further voted that this committee should "procure 1 barrel of Rum, 3 barrels Cyder, 6 barrels of Beer, with suitable provision of Meat, bread, etc. for such, and only such as labour in raising the meeting house." The new one, finished the following year, was fifty-five feet long, forty-two feet wide, three stories high, with double galleries. The pew room on the lower floor was to be given "to the highest payers," who later were allowed "to make windows to their pews," and provide glass for the same.

By 1794 the bar in the gallery dividing the sexes was abolished, and in this manner. Several years before, some of the "better class of young men" were allowed to buy a "right" for \$3.50 to a rear seat in the lower gallery, this right carrying with it permission to place a chair in front of them for a wife, and this soon removed any division of men and women.

A new rival church was built about 1746, as a result of continued dissensions about the meeting house lands. The old church refused to recommend such of its members as wished to join this second one, while the latter's members were taxed for the support of the first church's minister as well as their own. The new church did not have a long life, for by 1759 it was dead, but many of its members formed the First Baptist Church of Framingham.

Framingham meeting house had its first choir about 1768, and soon stringed instruments were introduced, to the displeasure of some of the older members. It is told that when one of the fiddles was out of commission one old man called out loudly his thanks "that the Lord's fiddle was broken."

The early choir also had trouble with the habit of "lining" the psalms. This duty devolved upon the oldest deacon, Mr. Brown, who had the irritating habit of rising, slowly polishing his glasses, and clearing his throat before beginning. The new "chorister," Colonel David Brewer, determined to stop this custom, so one Sunday morning, when the psalm was announced, before the old deacon had time to finish his preliminaries the choir began singing.

A third meeting house, built at a cost of \$13,000 in 1807, served for but twenty-three years, to be followed by a fourth, remodeled in 1869, and still in use.

Framingham's first Methodist church was not built until 1833, although meetings had been held for some years in private houses.

Saxonville's Congregational church was built in the same year, their Universalist church the year before, and the first Catholic church in 1845.

Billerica, named from the English mother town of Billericay, had a church by 1659, but no regular minister until four years later. Until he came, members were obliged to go to Cambridge for communion, marriages and baptisms. In 1679 a gallery was added to the church, and the whole building resingled. New buildings replaced the first one in 1694, 1738, and in 1797 the present one, after the style of Sir Christopher Wren. This is in fine preservation, its delicate spire has been reinforced, and it is hoped that shortly funds will be available to redecorate the interior.

The parish purchased in 1844 from Boston's Second Church what is known as the Emerson pulpit, said to be the only one from which Ralph Waldo Emerson preached as an installed minister. This Billerica church has for many years been Unitarian.

Marblehead, settled chiefly by fishermen, and an offshoot of Plymouth colony, was long regarded by the latter as godless. The fishermen were slow to build a meeting house, but when they finally did so they enacted laws as "blue" as those of the parent colony.

St. Michael's Episcopal church in Marblehead is one of the oldest in the



OLD NORTH CONGREGATIONAL, MARBLEHEAD

This early fishermen's colony, an offshoot of Plymouth, was lectured into building a church.

country. Subscriptions to build it were begun in 1707, and seven years later it was erected, with materials largely brought from England. Occasional services had been held in the settlement before this. In spite of Governor Shute's order that Marblehead Episcopalians should not be taxed for the support of the Congregational church, the rector of St. Michael's was ill-paid. In 1719 this rector was the Reverend David Mossom, who later went to St. Peter's, near New Kent Court House, Virginia. A most unusual occurrence for those days, he became good friends with the Congregational minister, the Reverend John Barnard, who thus wrote of their friendship:

"Their second minister was something of a scholar and gentleman, but, at his first coming among us, very shy of us, and upon all occasions declaiming against the Dissenters. However, being of good moral character, I visited him, conversed with him, till we became free of one another. Then I took an opportunity to ask him what was the occasion of his being so warm against us at his first coming? 'Why, sir,' said he, 'you must not wonder at it when you consider that before I came over to you I was filled with the conception of you as an heathenish, irreligious people, full of spleen and rancor against the Church of England; but when I had been among you some time, I found you a virtuous, religious, civilized people, and of moderate temper towards the Church, and therefore I thought fit to alter my conduct.' We lived in good fellowship with one another, till in hopes to better his circumstances, he removed to Virginia."³

In 1728 the position of the pews in St. Michael's was changed, the chancel moved to the north side, the old pulpit cut down three feet; but otherwise the church is little altered, and stands today much as when built, a square brick building. The heavy set of communion silver still in use was presented in 1745 by Mr. David Le Gallais. At the time of the Revolution one parishioner was so afraid that the Prayer Book might be destroyed that he copied the entire volume.

Since many of the English rectors sympathized, as has been said, with the Tories, they were more subject during the Revolution to attacks by mobs than were the clergy of other denominations. A mob one day attacked St. Michael's, dragged down King George's coat-of-arms from above the chancel, carried it off to the public square, and there burned it. They also damaged the church and rang the bell so vigorously that it cracked.

Rockport's Congregational church was not founded until 1755. A new building replaced the first in 1803, and this, remodeled in 1875, is still in use.

There was serious dissension in the year 1685 in Newburyport as to the location of the meeting house which it was proposed to build there. Four years later, sixteen persons built one "on the plains." One on Pipe-stave Hill was built in 1709, presumably for the use of all the town. The plains congregation

protested, but finally yielded, and their church was to be dismantled, removed to a site near the new one, and used for a barn. Before this was done, men tore it down one night, and carried off the materials. Thereupon those who had met in the old house began plans for a new one, instead of joining the Pipe-stave Hill congregation. Petitions for and against this were presented to the General Court; it issued orders that building be stopped on the plains edifice, but these orders were disobeyed. Matters had reached a crisis when the dissenting minority was advised by the Surveyor of the King's Woods, Mr. John Bridges, to conform to the ritual of the Church of England. If they would do this, he promised them protection.

His advice was taken, the Governor gave his consent that building operations be continued, title to the property was conveyed either to the S. P. G. or to the Bishop of London, and a clergyman was sent out to them. The church was called Queen Anne's Chapel, and services were held here as early as 1714. It was "a Timber building, 50 Feet long and 30 broad." Its existence was made more secure by the Governor's decision that the congregation need not and should not be taxed for the support of the Congregational minister.

In 1738 the congregation was too large for this chapel. St. Paul's Church was built, and later a new one on the old site as well. The same clergyman was to officiate in both, and soon found his post a trying one. The new church wished a different rector, and the incumbent, the Reverend Mr. Plant, mentions pathetically in his journal that those who objected to him "if they met me in the street, or saw me nigh to them, some of them would turn their backs, or glower with their eyes from under their hats, or give it a little nugg with their hands and sneeringly walk off."

Later, the congregation of Queen's Chapel thought that they were not having sufficiently frequent services, so they united with others to build a new meeting house, and again became Congregationalists. They were allowed to hold services in Queen Anne's Chapel until their new one was finished. In 1777, after having been unused for some years, the old chapel fell down.

The church in whose crypt the famous Whitefield is buried was built in 1743, five years after he preached in Newburyport. Many visitors descend to the crypt where his body lies, and once one of these carried away an arm of the skeleton. Fortunately he repented his ghoulish deed, and returned the arm. The church treasures a Bible used by Whitefield.

The present church building replaced the original building thirteen years later, and in 1802 it became Presbyterian. The bell was cast by Paul Revere. Dr. Hovey's history of this church tells that for seventy years foot-warmers furnished the only heat in winter for the building; the minister wore gloves during services in winter, with one finger and the thumb removed, so that he

could turn the pages. The sexton received twenty cents each for filling the foot-warmers.

In 1819 the congregation appropriated \$100 to purchase wood burning stoves to heat the building, and the first Sunday after the stoves were installed some of the worshippers fainted from the *heat*, but revived when they learned that as yet no fires had been lighted in the unpopular innovations. (Similar stories of attempts to mitigate extreme discomfort in severe winters are found in early histories of old churches in various parts of the country.)

On the Sunday after the Battle of Lexington, here in the old church the minister, Dr. Jonathan Parsons, made an appeal for the patriot cause, where-upon Captain Ezra Lunt stepped out into the aisle, and formed what is said to have been the first company of volunteers in the Continental Army.⁴

Colonel Greenleaf caused much comment in Newburyport when in the early part of the Nineteenth Century he installed cushions in his pew.

Haverhill's first congregation was organized in 1645, and three years later a meeting house was built on land now a cemetery. In 1699 a new one was erected on the Common, and a third on this second site in 1766. Still another, on the present site of St. John's Episcopal church, replaced the third, and this burned down. In 1847-48 the present building on the corner of Crescent Place and Main Street was erected for a Congregational church, became later a Unitarian church, and then was purchased by St. John's Episcopal congregation.

In early days of Haverhill's meeting house, persons might build their own pews, "provided they would not build so high as to damnify and hinder the light of the windows."

Returning to Cape Cod, although Barnstable has no old church now standing, a schism here was responsible for the building of West Barnstable's church in 1717-18. Its white spire may be seen at a distance, and a bronze tablet on the building proclaims its age. Eight years after it was opened, there was much dissension in the congregation on the subject of music in the services, but two years later it was voted to adopt the "new way," with the accompaniment of musical instruments, as told by Henry C. Kittredge, in his interesting book on Cape Cod. He also states that Orleans church worshipped without music until 1810, and even then at first had only a bass viol.

A meeting house was early built at Nauset, now Eastham, Cape Cod, probably in 1646, although the Reverend Samuel Treat is mentioned as the first minister not earlier than 1672. Orleans was set off from Eastham in 1797, and a new church organized. The present church, built in 1830, replaced an earlier one on the same site.

Provincetown's Congregational church was organized in 1714. The first

meeting house stood near the present Catholic rectory, and its parsonage, a square house on the hill nearby, is the home of a descendant of the Reverend John Lothrop, of Scituate and Barnstable.

About a century after its erection, the church building was taken down and rebuilt on its present site on Commercial Street, practically as originally, save that the galleries were omitted. Some seventy years ago the building was raised and a Sunday School room and vestibule built below the church auditorium, with stairs leading up to it from the vestibule. The silver communion service still used here was brought from England by the first congregation. During the summer this church is open daily to visitors.

The Center Street Methodist Church in Provincetown, a typical white wooden "meeting house," said to be the second oldest church of that denomination in New England, was established in 1795, after much opposition from the Congregationalists. To such a point did they carry their opposition that the first shipload of lumber landed in the town for building this Methodist church was burned. A second load was successfully used, and the church built.

In the early days, although Provincetown was a busy harbor, with vessels sailing not only to the whale fisheries, but to many South American ports, there was no wharf, and cargoes must be landed in small boats. It was a descendant of John Lothrop who was responsible for the first wharf. He married a daughter of Provincetown, and came to his bride's home to live. Perceiving the need for such a wharf, he announced his intention of building one, but was told by the native residents that no permanent one could be built, or at least if built it would be swept away in the fierce storms of the following winter. However, Mr. Lothrop calmly carried out his intention, and the wharf served Provincetown for many years.

Shrewsbury had an early Universalist meeting house, to which worshippers came from twenty miles away. Distances such as these did not deter early church members from attending services.

Prior to 1675 a meeting house, probably a rude one, stood in Deerfield, with Samuel Mather as its first minister. A second building replaced the first in 1684, and eleven years later a new one was begun, and "to incourage Mr. John Williams to settle among us" a house was also built for him.

After seven years of work the new church was finished, although whether it was lack of funds that accounted for the length of time one is not told. But there was much discussion before its site could be decided on, so this also may explain delay. Finally the land on which the Soldiers' Monument now stands was chosen. The town then voted that "ye selectmen shall provide a suitable quantity of Drink and Cake to be spent att ye Raising of ye Meeting house."

Two Harvard students took a trip on horseback through this part of the



CONGREGATIONAL CHURCH, DEERFIELD
The fifth meeting house built by this very old town.

State in 1729, and one of them, as told by E. L. Coleman, made drawings of many churches seen on the way. Among these was Deerfield meeting house, square, with hipped roof, a spire one hundred and twenty feet high, surmounted by a ball and cock of brass; and a bell which later was carried off by the French and Indians to the Canadian parish of St. Regis, during the French and Indian fighting with the English colonists.

The story goes that the people of the Canadian parish had contributed enough furs to enable their priest to buy this bell in France. On the way across the Atlantic the ship bearing it was attacked and captured by a British cruiser, the bell being taken to Salem, Massachusetts, and then sent to Deerfield. If this story is true the French were but recovering their own property. The bell is said still to be in use in its Canadian home.

A fourth meeting house was built in Deerfield, and this one was followed by another of brick, still in use. When this last one was planned, the town voted that the old brass cock, which had been removed from the old church, be bought back "at a price not exceeding £20." This was done, and once more the cock topped the steeple.

The Deerfield church owns some valuable silver and two venerable pewter tankards, now preserved in the town's Memorial Hall. Among the old silver pieces are a two-handled cup, marked "Deerfield Church," another with the name Hannah Beaman, an early schoolmistress here, and a third inscribed: "The Gift of Samuel Barnard to the church in Deerfield, 1723." One of five flagons given by the same man is stamped: "Revere."

An early Deerfield minister, Dr. Willard, notes that in one month he "read 132 psalms in the original Hebrew, besides writing six sermons, a number of long letters, attending to parochial duties, spending three evenings a week with a singing school, and several others in trustees' meetings, hearing my pupils in the house, besides English reading, and a due proportion of other things."

It is not surprising, when one recalls the rushlights and "Betty lamps" then in use for lighting purposes, that the poor man lost his sight. For forty years he was a minister, and during part of the time was partially blind, then became totally so. But he had memorized before his eyesight failed more than one hundred chapters of the Bible, and his entire collection of five hundred hymns.

"Mr. Willard and his bride" arrived "with their horse and chaise from Hingham, a four days journey," Mrs. Yates tells, in her story of Deerfield parsonage. "Mrs. Willard wore a fawn colored spencer, a white skirt, a Leg-horn hat, trimmed with white." The Willards had the first piano in the town, and the neighbors used to stand outside to hear Mrs. Willard play. Dr. Willard

was one of the early abolitionists, and when in 1838 the British West Indies freed the slaves on those islands, the Willards held a midnight service of praise in their house, singing a hymn composed by their daughter Mary. The event was further celebrated in the meeting house, but it is said that the tongue of the bell was removed that it might not be rung on this occasion, and horns were blown to interfere with the celebrants, showing that sentiment was not unanimously approving.

The Willards went to Hingham, and remained there for seven years, then returned to Deerfield. During their absence, the Reverend Rodolphus Dickinson, from South Carolina, lived in Deerfield. He had preached in the southern States against slavery as early as 1826.

Konkapot, "principal Indian in the Hoosatic valley" was favorably disposed to the Christian religion. He lived near the present town of Stockbridge. Asked if he would like to have a mission established among his people, after deliberating for several days he replied that he would, so a church and school were founded near the present town of Great Barrington. Two years later the mission was removed to Stockbridge, where a new meeting house was built. The missionary set himself to learn the Indian language, and soon spoke it so fluently that he was able to conduct services in it. "The voices of the natives were found to be well adapted to sacred music, and their singing was much admired."⁵

By 1759 a number of white settlers had come to this section, and their minister, Dr. Stephen West, did not understand the Indian language, but preached in the mornings through an interpreter, while services in the afternoon were held in English. Finding it hard to secure an interpreter, he finally gave up the salary paid by the Commission for teaching the Indians, and in 1775 the salary and duties were given to John Sergeant, son of the first minister, who, like his father, knew the Indian language. About this time the Indians were removed to New Stockbridge, and there ten years later a church was again built for them, and replaced in 1823 by a new one.

Lenox's first meeting house, built between 1770-75, was replaced in 1805.

The Pittsfield church has met with a number of vicissitudes. Originally it stood on Park Square. Sixty years later it was damaged by a fire, and was removed and repaired on a site half a mile north near the Maplewood Young Ladies' Seminary. But before the end of the century it was no longer a church, and was used as a ballroom for the Maplewood Hotel. It was to be torn down, but has been saved to be used as a New Thought church, under the name of All Souls and All Saints, although before being used by this congregation it is again to be moved to a nearby site. This building, built in 1793, is said to be one of but three Bulfinch churches now standing in New England.

Early Religious Services in Maine



CHURCH AT WISCASSET

A local historian has said the red brick court house is "so dignified that the white colonial church next door seems almost frivolous in comparison."



OLD GERMAN MEETING HOUSE, WALDOBORO—ONE OF THE THREE OLDEST CHURCHES IN MAINE

Early Religious Services in Maine

ACCORDING to John S. C. Abbott, in his *History of Maine*, the coast of the present State was visited in the early part of the Sixteenth Century by a group of Portuguese explorers, sailing out of Lisbon, under Gaspar Cortereal. Received in a friendly manner by the Indians, the explorers rewarded their kindness by kidnapping fifty-seven men and boys and carrying them off with the intention of selling them into slavery in Europe. Cortereal placed seven of these captives on his consort ship, taking the others on board his own. Only the seven ever reached a European port, the other vessel with all on board, including the leader of the expedition, being lost at sea.

Due to this experience with the white men, the Indians had kept alive in their descendants a distrust which they showed when in 1605 Governor Weymouth, sailing from England, landed on an island off the coast of Maine, believed to have been Monhegan Island and which he named St. George. He found the natives suspicious, but finally overcame this feeling, and they

became friendly, only again to have their confidence betrayed, for Weymouth took five of their men prisoners, and carried them back to England. Three were taken into the family of Sir Ferdinand Gorges, and as will be seen, it was indeed well for him that he treated these three Indians so kindly that they became truly attached to him.

A year before Governor Weymouth had sailed, a Frenchman, de Motte, or de Monts, had received from King Henry IV of France a grant of land extending from Parallel 40 to Parallel 46 north latitude, which grant included all of what is now Maine, "but being interrupted by the English," he had found difficulty in taking possession of this grant, and the French finally relinquished part of their claim.

Then in the month of May, 1606, a "fleet of three sails" was prepared for Captain Christopher Newport to transport a group of one hundred colonists "to begynne the plantacion within the Chesapeak Bay . . . John Popham likewise prepared a tall ship well furnished . . . which sett out from Plymouth about Maye . . . to settle a plantacion in the river Sachedehoc." On board this latter ship were two of the five prisoners taken by Weymouth. The Spanish fleet "comynge from Mexico," captured this vessel, but "the Spanish pilott not knowing where he was, unlooked for fell upon the coast of France, within the river Burdeux" (the Garonne), whereupon the French rescued the captives. In some unknown manner—what a story the account would make!—the two Indians eventually found their way back to their native land.

The misadventure of his first ship did not daunt the adventurous Englishman, and in June, 1607, the *Mary and John*, of London, under Raleigh Gilbert, together with a "fly boat," under Popham, set sail from Plymouth. With Popham were two of the remaining three Indians. Eventually they landed on an island which "Captain George Weyman" (Weymouth? early chroniclers were not always accurate as to names) "had discovered and on which he had planted a cross." This island they named St. George, as told in the account written about 1616 by William Strachey. Whether Weymouth or the second expedition named the island matters little.

On this island Captain Popham and his party landed on August 18, 1607, and were greeted with hostility by the Indians, until one of the two whom Popham had brought back with him saw and recognized one of the other two early captives who had found their way back. After the Indians had greeted each other in a manner which an old historian declared forever contradicted the statement that Indians never show emotion, the Indian who had lived with the Gorges family used his efforts to such good effect that the newcomers were then received peaceably.

After landing, the chaplain whom the explorers had brought with them, the Reverend Richard Seymour, "a staid, cold preacher of the Church of England, in his black, ministerial suit, high collar, and pie-shaped hat,"⁶ kneeling on the sands, said the first prayer in English north of the Jamestown settlement.

The party did not stay on this first island, but moved on to the mouth of the Sachedehoc (or Sagadehoc), the southerly corner of the present township of Phippsburg. On another island, "in a province called by the Indians Sabino," they founded a settlement, and before winter came there were a church, fifty cabins, and a stockade. In October the Indian chief and his retinue visited this settlement, attended religious services both morning and evening, and conducted themselves "reverentially and with much decorum."

This would seem to have been the first church in Maine, antedating any in the Massachusetts colony. Here the settlers heard a sermon, and celebrated the first New England Thanksgiving. James Croll, in his *Genesis of the Church in the United States*, comments that thus the Church of England ritual was "familiar to the savage ear on that coast long before the arrival of the Mayflower at Plymouth."

Popham was at first so enthusiastic that with scant regard for truth, he wrote back to his sovereign King James that he was "residing in a place where nutmeg, cinnamon, ambergris, and Brazilian cochineal abounded," and that the colony was "close to the route to China over the Southern ocean," again to quote Mr. Dole.

But after this promising beginning, the colonists so maltreated the Indians that the latter would bring them no food, nor help them in any way. Unused to the severe climate, before the year was out Popham was dead; and when a ship brought news to Captain Gilbert that a brother had died, leaving him an inheritance, he and the others returned discouraged to England, and the settlement was abandoned. Soon all traces of buildings had been removed by the Indians.

In 1623 Richard Vines, a trusted agent of Sir Ferdinand Gorges, came with a party "to pass the winter upon this coast," and carry back a full account of the region to Sir Ferdinand. In his charming *A Stroll Thro' the Past*, William E. Barry tells that Sir Ferdinand was "obliged to hire men upon this venture at extreme rates, and not without danger, notwithstanding that the savage ruler of the region extending from Agamenticus to the Penobscot River had fallen in combat with more eastern Indians, and a notable plague had carried away many of the native inhabitants of New England." (Incidentally, Mr. Barry sets the date of this expedition seven years earlier, but since it was in 1622 that Sir Ferdinand Gorges and John Mason obtained their first grant of

land here, 22,000 acres, extending from the Merrimac to the Kennebec or "Sagadahoc" River, the latter date seems more reliable.

The three Indians who had lived in the Gorges family had told tales of this land, which they called "Mavoshen" to the English. Mr. Barry even gives the names of the three: Manida, Tasquantum, and Skitwarroes.

The adventurers under Vines were a reckless lot, and there is no mention of their having built a church of any kind, or even of their having held religious services. They duly returned to England, and reported to Gorges that none of them "had even known their heads to ache while they remained here, either in their own lodgings or in the cabins of the Indians."

Mr. Barry mentions that Sir Ferdinand and Mason sent out another expedition under Captain William Gorges and Colonel Francis Norton, to build houses and mills, while Robert Gorges, son of Sir Ferdinand, was sent by the Council of Plymouth to be Governor of New England. But nothing came of this expedition, and the colonists dispersed.

Mr. Barry also mentions "Letters Patent" given by the Plymouth Council to "a fanatical sect of 'Familists' styling themselves 'Husbandmen' " in the heart of Sir Ferdinand's territory. These set sail in the *Plough*, a sixty ton vessel, visiting Sagadahoc, and what is now Watertown, Massachusetts. But they "vanished away," although their Patent continued in existence, to add confusion to early grants of land in Maine.

Father Druillettes, already mentioned as having been sent from Quebec at their request, to minister to the Indians, established his mission at Narantsouac, near Norridgewock, and built a wooden chapel for these Indians, of the Abenaki, or Abeniqui tribe. Here he lived and worked among them. After he was recalled to Quebec, other priests carried on the work. In 1693 came Father Sebastian Rasle, or Rale, and although chronologically this is all later than some of the other Maine settlements, the conclusion of his history follows naturally here.

He hunted and fished with the Indians, gradually won their confidence, made many converts, and baptized numbers. His chapel is mentioned as having been burned by the Puritans in 1705.

Father Rasle rebuilt his chapel in the woods. Perhaps he hoped that there he might be unmolested, and he even had a bell to call the Indians to services. But his hopes were in vain. In 1722 the church was pillaged, and the dictionary of the Abenaki language on which he had worked for almost thirty years, was carried off to Boston.

Two years later worse happened to the little chapel in the woods and its congregation and priest. When soldiers under Captains Harmon and Moulton appeared in sight one day, Father Rasle hastened out to meet them, hoping

by this to give the women and children of the village time to escape. But the soldiers did not hesitate to fire on the unarmed priest, and he fell, hit by several bullets. Whereupon, not content with killing him, with savage fury the soldiers mutilated his body.

They burned his little chapel, but the bell he had so cherished was strangely saved. It fell into the branches of a tree nearby, and escaped notice. Years later, when this tree was felled, the bell was found deeply embedded in the wood, which had grown all around it. It is now in the rooms of the Maine Historical Society at Portland. On the spot where the priest met his death a granite slab now commemorates him and his work.

Some of the Indians lingered for a time near their ruined village, but finally the last of the tribe went to Indian Island, taking with them the rude iron cross which they had placed on Father Rasle's grave.

Governor Dudley tried to "Christianize" the Abenakis, and before their chapel had been rebuilt offered to do this for them if they would renounce their Catholic religion, and take a Protestant minister, instead of a Catholic "black gown."

"When the Abenaki orator heard this singular offer, with great dignity he arose and said: 'You were here first, and saw me a long time before the French governors; but neither you nor your minister spoke to me of prayer (prayer with these Indians was synonymous with faith), or the Great Spirit. You saw my furs, my beavers and moose skins, and of these only did you think then. But when the French black gown came, though I was loaded with furs, he disdained to look at them. He spoke to me of the Great Spirit, of Heaven and Hell, of the prayer which is the only way to reach Heaven. I heard him, and was delighted with his words. At last the prayer pleased me; I asked to be instructed, and was finally baptized. Thus have the French acted. Had you spoken of the prayer as soon as we met, I should now be so unhappy as to pray like you, for I could not have told whether your prayers were good or bad. Now I hold to the prayer of the French—I agree to it. I shall be faithful to it, even until the earth is destroyed. I will go to my French fathers.'"

Another Catholic mission established in this part of the country at an early date was founded, about 1688, at what is now Old Town by Father Louis Pierre Thury. He built a church which he called St. Ann, and a Catholic church of that name has stood on this site down to the present day. The present little church is more than a hundred years old.

Father Thury belonged to the foreign missions society of his church, but in 1703 the mission of St. Ann was given in charge to Jesuit priests. In 1722 this church and the entire mission village were destroyed by Puritans from Massachusetts, but they were rebuilt.

Here in this village the picturesque and romantic Baron de Saint Castine, coming to the New World in 1670, met and wooed the daughters of the Indian chief Madokawando, and they were married in St. Ann's church, as is told by A. Hyatt Verrill, in his delightful *Romantic and Historic Maine*. Although the Baron later married several other Indian women, he was always firm friends with his Indian father-in-law. Since Indians had no scruples against marrying more than one woman, the chief had no cause for complaint on that score. The Baron learned several Indian dialects, and settled down to life in a pioneer country, despite his distinguished and noble French ancestry. One cause of King William's War is said to have been the plundering of de Castine's home by Governor Edmund Andros.

Another early mission among the Indians was founded by Capuchin brothers near the present town of Castine, Maine, in 1646. Every trace of the mission and the chapel, "Our Lady of Holy Hope," which they built disappeared long ago, but in 1863 a copper plate was found in this locality, buried not far beneath the surface of the ground. On the plate was inscribed in Latin: "On the 8th of June, 1646, I, Friar Leo of Paris, Capuchin missionary, laid this cornerstone in honor of Our Lady of Holy Hope."

Even when not wilfully destroyed, these early chapels could not long survive. At best built of logs, and often mere shacks of bark and the branches of trees, many were abandoned, and even their location is no longer known.

An old map does however show that at a very early period the Jesuits had at least seven missions not including Norridgewock established in what is now the State of Maine.

The first missionary of the Church of England to this part of the country, the Reverend William Morrell, came as early as 1623, but found no opportunity for his work in New England. (He probably was not allowed by the other settlers to find one.)

Meanwhile, in 1630, a small settlement had been made eight miles east of the Piscataqua River, named Agamenticus. It was chosen to be the capital of a province of that name. Later, when in 1639 Ferdinand Gorges received a grant of land from King Charles I, which included this territory, it was called "by order of the King the Province or countie of Maine," as a compliment to his Queen, a daughter of Henry IV of France. In 1641 the "city of Gorgeana" the Agamenticus settlement, was incorporated. As Sir Ferdinand was busy with affairs at home, and seems to have had little desire to visit personally his New World possessions, he dispatched his "well-beloved cousin, Thomas Gorges," to govern the territory, and he was the first mayor of the little city, assisted by eight aldermen, one of whom was a recorder. The city was exempt from any other official jurisdiction in Maine, within the limits



ST. ANN'S, INDIAN ISLAND, OLD TOWN

*More than a century old, and occupying the site
of the Indian mission established over two hundred
and fifty years ago.*

of its own corporation, and Sir F. Gorges added: "that in consideration of his tender regard for the advancement of said city, and its happiness, and its trade and commerce," he established "a Market, to be kept on Wednesday in every week forever in the town and two Fairs to be held and kept there every year forever—viz., on the Feast days of St. James and St. Paul."⁸

Thomas Gorges did not long remain here, and by 1645 Sir Ferdinand, who had favored the Royalists in England's Civil War, was in prison. Seven years later, he being dead and his heirs apparently indifferent to his Maine holdings, his possessions were annexed to Massachusetts, and remained a part of that province and later that State, until Maine was admitted to the Union.

During the Gorges administration, the city of Gorgeana had no established clergyman, although the royal charter had expressly stated: "Our will and pleasure is that the religion now professed in the Church of England and Ecclesiastical Government now used in the same shall be ever hereafter professed and with as much convenient speed as may be settled and established throughout the same province and premises every one of them."

The Massachusetts authorities changed the city of Gorgeana, the first incorporated city in the United States, to the town of York. The first preacher here is said to have been one Burdet, or Burdette—early chroniclers were not only inaccurate in the spelling of proper names, but they did not even always keep to one spelling. Burdette came from Exeter, New Hampshire, but was found to be "shamefully immoral," and a few years later was expelled from the province.

When Edward Godfrey succeeded Sir Ferdinand Gorges, before Massachusetts annexed the territory, there existed "a religious liberty, and a freedom to organize churches," notwithstanding the royal charter quoted. As long as Maine had her own government, religious persecution was unheard of and dissenters might preach as they chose. In 1662, a meeting of Friends, the first, was held in the upper part of York township. Three women, Ann Coleman, Mary Tompkins, and Alice Ambrose, who had been driven out from Dover at the cart's tail to the accompaniment of lashings on their bare backs, spoke at this meeting, which was attended by the York clergyman, although he did not approve of their doctrine.

This soon changed, and Quakers coming there were attacked, banished, and threatened with death if they returned. No Jesuits were allowed within York unless they came as "public messengers." But the helpless poor were cared for, cruelty to animals forbidden, and laws passed to protect the Indians in their fishing and hunting grounds. Heads of families were ordered to instruct their servants every week in the principles of the Christian religion.

Every town of fifty householders was required to have someone to teach the children reading and writing.

After a mandate of the English sovereign in 1679, giving freedom of conscience to all *save papists*, Maine became more peaceful. But this freedom did not last long, and by 1691, when the more or less gradual annexation of the province to Massachusetts had been confirmed by a new charter, it was considered "a grave offense" to be a clergyman of the Church of England.

Williamson in his *History of Maine* mentions a venerable Massachusetts magistrate of great reputation, who at his death left some doggerel in which he cautioned "Men of God in courts and churches to watch over such as would hatch the cockatrice egg of toleration." Those who differed in their religious beliefs were at best banished. Baptists were whipped; Quakers hanged. In 1673 the President of Harvard College had remarked that "the outcry" in his age "for liberty of conscience is the great Diana of the libertines."

In 1644 Robert Child, or Childs, a planter, came to Nashaway (Lancaster), and purchased the Oakland and Vines patent, near Saco. He would seem never to have lived on his purchase, for in 1646 he joined with others in petitioning the Massachusetts Bay Government for citizenship without the compulsory church membership. This act made him "exceedingly obnoxious" to the authorities, he was repeatedly arrested for this and similar offenses, and confined in his house in Boston. Being "a person of quality," a stockholder in the Iron Works Company, he was not punished as severely as others, but a year later, possibly weary of his continual difficulties with the Massachusetts authorities, he traded his Maine estate, and returned to England. There his troubles were not over, for he was again arrested, this time for "vilifying the Massachusetts Government," but was released upon promising to cease these attacks.

Such criticism was a serious matter, and in 1631 one Henry Linn had been whipped and banished from Massachusetts for writing letters "full of slander against the government and churches."

To return to York, or Gorgeana, or Agamenticus.

The Reverend Larkham came to the settlement here about 1641. He was "a man of good parts and very wealthy." Coming first to Salem seven years earlier, he removed after four years to Dover, where he "won the people away from Governor Thomas Wiggin, and took control of the government himself." He did not do this without opposition, however, and soon the familiar charge of "criminal conduct" was brought against him, and he was censured and fined. He then went to Agamenticus, and held services in opposition to the Reverend Burdette already mentioned as probably the first preacher here. Larkham is said actually to have resorted to "arms and violence" against his rival. Governor Gorges found him "very criminal in his practises"—surely

with some grounds—and prosecuted him. Although he triumphed, he soon returned to England.

Another early clergyman, the Reverend John Ward, on his way from Dover to take over his charge in Accomenticus (the early name persisted), together with two other clergymen and a resident in the settlement who was presumably to act as guide, became lost in the woods, and the party spent two days and a night there before finding their way out. One of this party, the Reverend Timothy Dalton, was a graduate of Cambridge University, who had had difficulties with his bishop, was suspended and came to the new world, settling in Dedham, Massachusetts.

Still another early missionary, the Reverend Richard Gibson, had his own troubles. While the province of Maine was governed by Sir Alexander Rigby, a successor to the Gorges, Mr. Gibson was sent to Falmouth. He was found to be “wholly adicted to the hierarchy and discipline of England” (in other words the Church of England) and in a controversy with Larkham, then living in Dover, “so scandalized the Government of Massachusetts Bay” that he was arrested. Making confession and apology, he was discharged “in regard he was to depart the country in a few days.” However, he went back to Maine, and ministered to her small settlements and to others in New Hampshire.

Another early clergyman here, the Reverend Knolles, or Knollys, sided with Ann Hutchinson, who as mentioned before, banished from Boston, went to New York and later was massacred by Indians on the site of the present town of Pelham, New York. For his offense in thus siding with Mrs. Hutchinson, Knollys was “allowed” or compelled to remove from Massachusetts to Piscataqua, Maine, but wrote back to England a criticism of the Massachusetts authorities. When this became known in that colony Knollys was called to account for it, and apologized publicly. He is another clergyman said to have been guilty of “criminal conduct” which may have been nothing more serious than writing this criticism.

A church undoubtedly Congregational was finally organized, in 1663, in York. There is mention of “a Puritan church” as having been built here in 1682, with a steeple said to have been designed by Sir Christopher Wren. Its first clergyman, the Reverend Samuel Dunner, or Dummer, a Harvard graduate, was ordained in York. Ten years after he took charge of the church, as he was mounting his horse outside his own house, he was shot down by Indians. His wife was taken prisoner by them, but died on the march back to their village. Almost the entire settlement was wiped out at this time, and for at least six years afterwards there was little if any preaching there for the survivors.

The Indians around York were so bold after the settlement was rebuilt

that the men of the congregation carried their guns to church with them, and they continued to do so until 1746.

For the second minister, Samuel Moody, a parsonage was built.

This clergyman had the habit of waking up his congregation, or some of the members occasionally overcome with sleep during his long sermons, in a novel way. He would suddenly interrupt his discourse by shouting for instance: "Fire! Fire! Fire!" When the startled sleepers awoke, and shouted: "Where?" he replied: "In hell for sleeping sinners!"

A clergyman of the Church of England, the Reverend Robert Jordan, had come to the province of Maine in 1637 or 1638, and four years later settled on Richmond Island. In 1688 another clergyman of this denomination, John Gyles, was holding services according to that ritual for the garrison at Pemaquid.

By 1730 a congregation of Scots organized a Presbyterian church in York, and there were still a number of Episcopalians in the settlement, but there is no record of their building a church, nor were they probably allowed to do so.

Wells claims the second Maine church to have continued existence. The settlement here was founded by a "wicked clergyman," the Reverend John Wheelwright, whose crime was his more tolerant religious belief than that of his neighbors. A Cambridge graduate, college classmate of Oliver Cromwell, and clergyman of the Church of England, he came first to Boston in 1636, preached there and at Braintree, but had to leave Massachusetts because of his sympathetic attitude towards Ann Hutchinson, his wife's sister. He went to what became Exeter, New Hampshire, purchased land for a settlement from the Indian Sagamore Wehanocowit, and his son, and in 1638 founded a settlement there. Williamson called him "a pious and learned preacher," but none the less there soon was trouble in Exeter because of his views, so he left and founded a new settlement where Wells now stands. Here he remained for four years, but was again forced to leave because of his Antinomian views. (This probably meant neither more nor less than that he did not see eye to eye with his neighbors on matters of conscience and worship.)

Later he returned to England, and made "a partial confession" of the error of his ways. Through Cromwell's influence he was restored to favor with the Massachusetts authorities and went back to New Hampshire, settling there near Hampton.

To confuse investigations as to the date of founding of the first church in Wells, comes an old proclamation, dated July 1, 1661, and announcing: "The town of Wells, at present being destitute of any fit person to carry on the worship of God amongst them on the Lord's Day, it is therefore ordered by this

court that until they can better provide for themselves (which we hope they will not neglect any opportunity to do), that Ezekiel Knight and William Hammond shall duly attend the place of meeting on the Lord's Day, and that they improve their best abilities in speaking out the word of God, praying and singing of Psalms, and reading some good orthodox sermons as may most tend to the edification of the Sabbath, as the law of God and this jurisdiction require."⁹

Whether the Reverend Mr. Wheelwright ever had a church building or not, the congregation thus exhorted to assemble was of the Congregational belief. There is mention of a church as having been built about 1664, which doubtless was for the use of the above mentioned congregation.

The Reverend Burroughs was another clergyman who first went to Massachusetts. Too democratic to please the Puritans, in 1688 he settled in Wells. He had been twice married, but by this time both wives had died. He made himself greatly beloved by his new parishioners, but tragedy lay in store for him. Four years after coming to Wells, by order of "the Major of Portsmouth," he was arrested on a charge of witchcraft, and taken over the "Witches' Trot," to Salem for trial, his parishioners bidding him a tearful farewell.

The charge was based on the statement of twelve-year-old Ann Putnam, daughter of a Danvers man, to whom the unfortunate clergyman had at one time owed money. The child testified that the two wives of the accused had appeared to her in a vision. The first wife drew aside her shroud, and displayed a wound where she said her husband had stabbed her, then by filling the wound with wax, had escaped detection. The second wife swore that her husband had drowned her when she was aboard a ship, on her way to visit friends. This horrible charge was received with all credulity, especially when the testimony of a woman, "a witch," was added. She said that Burroughs had attended her nightly orgies in the forest, and had aided her to brew her devilish potions of herbs in a great cauldron there, at midnight. As usual the charges were believed, and in spite of anything the unfortunate victim could urge in his own behalf, he was condemned to be hanged, and the sentence duly executed.

The town of Wells was burned by the Indians, but rebuilt, and in 1700 was petitioning for £30 towards furnishing the meeting house, and £29 for the minister. The town built a new church in 1767, at which time it was agreed that Joseph Sayer "ought to have the highest priced pew, No. 32, and Joseph Storer the next, No. 12." Presumably these men were either the town's most prominent citizens, or had contributed the most money towards building the meeting house.

A second congregation built a church about 1750 in that part of Wells which is now Kennebunk. It may have been this congregation that built the

church in Wells begun in 1773, but not finished until after the close of the Revolution. A fine old colonial church was built in the present Kennebunk in 1773, we read in another chronicle, which would seem to confirm this theory. This building is still in use.

The Saco River settlement organized a church in 1666, but this was another of the Maine towns destroyed by the Indians. Like the others it was rebuilt, and included what is now Biddeford. The latter was incorporated as a town in 1718, and at once voted to build a meeting house.

Robert Gutch, the original proprietor and first settler at Bath, was a minister, coming from Salem about 1660. Ruins of his church on the upper end of Arrowsic Island were visible in 1708. The denomination of this church is not definitely known, but it was probably Presbyterian. In 1754 the meeting house then standing was taken down, removed to another site, and set up again to serve for shops and dwellings.

A church, said to be the oldest in Hancock County, was organized at Blue Hill, but its first minister was ordained in a field. The fact that a church was organized did not always mean that a meeting house was immediately built. Often the congregation met for some years in each other's homes for worship.

Yarmouth had a meeting house soon after 1722. The settlement was three times burned by the Indians. Indeed the whole early history of Maine is a record of such destruction, when settlements were wholly or largely wiped out, with consequent destruction of many of the earliest meeting houses.

North Yarmouth built a meeting house in 1729-30, of boards brought to the site from the mill on rafts, since there was no road over which they could be hauled. Five years later the building was clapboarded, and two years later plastered, at which time *part of the floor was laid!* No pews were finished until several years after that, but by 1758 the town voted that "£5 be allowed Mr. Seth Mitchell for beating a drum on the hill behind the meeting house every Lord's Day morning and noon to notify the time of the worship." Four years later, the early building was enlarged, and in 1818 a new church built.

Scarborough had a meeting house at least as early as 1684, when the minister received a salary of £50 a year and a parsonage. But Indians broke up this town. With the usual dogged perseverance of our New England forebears, in 1720 it had been rebuilt and the town called the Reverend Hugh Campbell, with the same salary as that paid the earlier clergyman, but added "meat, drink, washing and lodging." Barely a year later, this second church was destroyed. In 1722 the Reverend Hugh Henry would not come to the again rebuilt church unless the congregation paid him £70 a year. They refused to do so but he finally came, only three years later to sue the town

for "his wages." Two years after this, the town's finances had so improved that they offered a Mr. Thompson £100 for the first year, with an increase of ten pounds each year. (The number of years this increase was to continue seems not to have been specified.)

William Scott was called to the church at Poland, and promised a salary of £65, with land allowed for his use. Apparently he did not receive the promised sum, for he declared: "Know for certainty that I never shall nor will enter any law processes against you as a society, or any individual of you on the strength or bond of that covenant and do hereby and forever put it out of the power of my heirs, administrators, and assigns to do it while I live or after my death."¹⁰

Scott objected greatly when a second church was built here, which after an existence of but fifteen years was united to the older one.

Piscataqua, comprising what are now the towns of Kittery, Eliot, Berwick, and South Berwick, in 1669 voted at a town meeting to "lay out 110 acres for use of the ministry in each division." The first church was organized at Quampegan Landing, with Mr. John Wade officiating, though there was no meeting house until about 1701. The second was at Kittery Point, built about 1714, with Sir William Pepperell of Louisburg fame as one of the original members. At that time he was already occupying the large and splendid mansion of which the present building, still occupied, is but a portion. The third church, built seven years later, was at Eliot.

Some Baptists came to Kittery, but the town threatened them with fines, and would not allow their minister, William Screven, to hold services, so he with most of his congregation removed to Summerton, South Carolina. No more Baptists came to Maine for almost a century save such as may have worshipped in private houses, until by 1800 they built in Maine the third church of their denomination.

In spite of the supposed "Unanimity of religion," the differences between Presbyterians and Congregationalists became a serious drawback to church unity. In these small communities, where it must often have been hard to support one minister, the two sects insisted each on having its own meeting house and minister. Sometimes this led not only to fierce arguments, but even to blows, when each faction tried in turn to take possession, for services, of a single building.

The old meeting house was in very truth what its name implied. It served not only for religious purposes, but frequently also as schoolhouse, and for town and parish meetings as well. Near it often stood the town whipping post and stocks. Robert Hale, in his *Early Days of Church and State in Maine*, states that ammunition was, in the early days, often stored in the meeting house attic.

For years after colonies had been founded in Maine, there were very few roads. Even as late as 1760 people chiefly used canoes on the rivers to take them about in mild weather, while in winter the frozen streams served as highways. Yet by this same year there are said to have been fourteen settled clergymen for fifteen churches in Maine, with traveling ministers besides. Carriages were almost unknown before 1790. Early historians insist, in spite of the religious differences noted, that in no Province was there greater unanimity of religious sentiment, although Massachusetts men continued to remark scornfully that when a man could find no religion to his taste elsewhere, he went to Maine. Gradually more churches came into existence, but by 1804 there were only seventeen beyond the Penobscot River.

Margaret H. Jewell, in *Country Life in Maine*, tells of one early clergyman, the Reverend John Tuche, a Harvard man, who in 1732 officiated in a meeting house twenty-eight feet wide, and forty-eight feet long, with a bell. His salary was £110, with £50 added towards building himself a house. He was also allowed to keep a cow. Furthermore, every man in his congregation in good health, who would not assist Mr. Tuche "in the fall of the year, when he has his wood to carry home," was to be fined £40.

Machias, petitioning for leave to incorporate, had the request granted on condition, among other things, that they build a suitable meeting house for the Public worship of God, and settle a learned Protestant minister and make provision for his comfort and honorable support.

A group of early comers to Maine in 1714 submitted proposals for regular settlements which they planned to found. In part they made the following pledge:

"That in each town we will take care to lay out a convenient Portion of Lands for the Subsistence of the first Minister, the Ministry, and a School.

"Being desirous that the people may not live like Heathen, without worship of God, as has been too frequent in new settlements, as soon as there shall be to the Number of twenty Householdors in each of Sd Townes, the said Inhabitants providing a Frame for a Meeting House, and raising of it, we will at our own Expense furnish for the meeting house in each Town Glass, Lead, Nails, Iron work and other Materials, and finish it for them." They also agreed to pay for "an Orthodox Gospell Minister," according to this scale: "Fourty Pounds per annum for the first five years by which time it may be hoped by the Blessing of God that they will be able with some assistance from the Publick to maintain him comfortably themselves."

Their first minister, the Reverend James Woodside, came from Falmouth to Brunswick, his expenses paid, and a house in readiness for him, but the people were not "Well Satisfied with his Conversation," so the Reverend Isaac

Taylor took his place, receiving a salary of £12, and preaching every other Sunday for Brunswick, going to Topsham on the other Sundays. By 1735 Brunswick wished to be incorporated as a town, and declared that it had "a commodious meeting house and a pious and orthodox minister." Notwithstanding these qualifications, the request was not granted until four years later.

In 1746 the town voted "to containoue a Contrabution every Sabeth for to help to pay the Minister's sallery," this in addition to the regular taxes, of which three quarters of the entire sum raised went to the support of the minister. The town also hired a man "for sweeping the meeting house, locking the doors, and taking care of the key."

Bristol voted in 1766 to build three meeting houses; one near Pemaquid, Fort Harrington Parish, one on the Damariscotta River, and the third at Walpole Parish and Broad Cove. The first one was built that year, as a Presbyterian church, but later became Congregational.

The old meeting house at Walpole, with its square, paneled pews, and a fine old pulpit, is said to date from 1766, but others place the date at 1772, which seems more probable, since it was the third of the three churches to be built.

Waldoboro was settled by Hessians between 1733 and 1740. They built a log meeting house first, and when this proved too small built the "Old German Meeting House," said to be one of the three oldest churches in Maine. In 1795 the church building was removed to the other side of the river. It is still used.

It is said that a small Episcopal church was built by arrangement with the proprietors of the Waldo grant between 1725-30, near Fort Pownal, but it is not known that services were ever held in it.

Although, as has been seen, the very first church services held in Maine were according to the ritual of the Church of England, or Episcopal Church, apparently after the congregation of the Reverend Richard Gibson at Saco scattered, there were few residents professing that faith in Maine until the end of the Eighteenth Century, when there were three churches, founded as follows: Portland, 1763; Gardiner, 1771, and Saco the date of which is variously given as 1796 or 1826.

In 1751 a number of Protestant Germans settled at Frankfort, where the Plymouth Colony had offered them land on liberal terms. They petitioned the English Society for the Propagation of the Gospel in Foreign Parts for a missionary, and one was sent out to them, but as no church was built for him he left in 1758. Another missionary was sent the following year, and he journeyed to six or more settlements, holding services. In 1769 a small frame building not far from the present city of Bath was begun but apparently

never finished. The next year one at Pownalborough was in use, and four years later duly incorporated as St. John's. This seems to have been the fourth Episcopal church in the territory of Maine.

This church was in charge of the second missionary, the Reverend Mr. Bailey. In 1774 he wrote to London, to the Society:

"Nothing could be more dismal than the situation of the Episcopal Ministers, and indeed all who have any dependence upon Great Britain." A few years later he and his entire family went to Nova Scotia, since the authorities had refused to let him preach longer at Pownalborough. After the war the church fell to ruin, and has long since disappeared, although there were traces of the old burial ground when the new St. John's was built, about a mile west.

Only once in seventy-five years was the Episcopal service read in Falmouth, and then in the parish meeting house, on the occasion of a visit from Governor Shirley in 1754. He came to arrange a treaty with the Norridgewock Indians and brought with him the Reverend Charles Brockwell, assistant clergyman of King's Chapel, Boston.

Sometime between 1765 and 1767 a "neat and commodious church" was built in Cape Elizabeth, while Mr. Wiswell, who was to be in charge, was absent in England to be ordained a clergyman of the Church of England. By vote of the majority of the congregation in Cape Elizabeth this church was to be Episcopal, although the members were none the less taxed and obliged to pay their share towards the support of the Congregational minister, who preached in the first church built, known as "Mr. Smith's meeting house." During the Revolution no services were held in the Episcopal church, and in 1787 a new building was erected on the old site, and consecrated as St. Paul's. Four years later, the parish was incorporated as the Episcopal Church of the town of Portland. About this same time a second Congregational church was erected.

The second Falmouth parish later included a church at Cape Elizabeth, one at Casco, and one at Strowdwater, now Westbrook.

The town of Gardiner, in the heart of the township of Pittston, was founded in 1760 by Dr. Sylvester Gardiner, of Boston. He established a library, and helped build a church, St. Ann's. This was unfinished until after the Revolution, and in 1793 was burned down by an insane man, Henry McCausland. He believed that in a vision he had been commanded by the Lord to offer a burnt offering, and make a sacrifice. The church was the "burnt offering," and he looked for the clergyman to be the "sacrifice." As the latter could not be found, the maniac killed a woman instead. The church was soon rebuilt,

and when it was consecrated it was called Christ Church. Later, a third building of stone replaced this building.

In 1791 an early historian remarked of the inhabitants of Georgetown, now Bath: "a considerable attention to religion was manifest, and about 15 persons were supposed to have become pious at that time." Three years later they organized a church, but in the spring a "wicked impostor" came to the settlement and offered his services as minister. He called himself Benjamin Franklin Fredenburg, and said that he was a German. Soon it was discovered that his real name was Bela Francis Frost, that he had been "a pettifogging lawyer in New York and Connecticut, and has been found out in very base conduct in Massachusetts."

New Castle is said to have had a meeting house in 1676, to which Mrs. Jane Turrell, a sister of Sir William Pepperell, gave "a splendid silver cup." In 1798 the Catholic Bishop Cheverus visited Damariscotta, Maine, preaching in a barn. He also visited New Castle. After this visit a resident of the latter place, a Mr. Kavanaugh, "fitted up at his own expense a small neat chapel for Catholic services." Like the Episcopalians, he was none the less taxed to support the Congregational minister. St. Patrick's Church, of brick, was dedicated in New Castle ten years after the Bishop's visit, and a priest was sent there to reside. He received a salary of but \$200, although he was assured that his only expense would be for clothing, as "washing, mending, etc.," would be done for him. This was the first Catholic church in what is now the State of Maine.

In 1805 a certain Dennis Ryan was a student in the parish house of the Catholic church in Boston. Ten years later he was ordained in the old Franklin Street Cathedral there, served for three years as assistant to Father Matignon, and then went to Maine.

There he made his home with Peter Kavanaugh, builder of the first little chapel in New Castle, not far from Whitefield, where twelve years later a church was built, and the Reverend Father Ryan settled there.

In 1828 the present church of St. Ann's at Old Town was rebuilt, standing on the site of the early mission chapel for the Indians, which has already been mentioned. Parts of the foundations of the earlier chapel were used in rebuilding. From the date of its founding is a period of nearly two hundred and fifty years, making this one of the oldest Catholic foundations in New England, its only rival apparently being the early Catholic chapel at Isle La Motte, in the present State of Vermont. This will be mentioned again.

Although far beyond the time of the narrative, since there will be no occasion to refer to it again it may be interesting to read a few particulars of a ceremony held in Old Town on October 14, 1928. The centenary of the present

St. Ann's was celebrated, Indians of the Penobscot and Abenaki tribes living on Indian Island, between Old Town and Milford, participating. The priest, the Reverend William Lem, who had at that time been in charge of the parish for a little more than a year, had through his efforts seen the little church completely renovated, the grounds around it improved, the rectory renovated; and he had trained a choir of twenty Indians whose singing at the centenary services was highly praised. Twelve altar boys were also Indians.

Part of the services on that day consisted of the dedication of a monument to the tireless and devoted Father Rasle. When his village was destroyed, as already described, such of the Indians as escaped death abandoned their village site on the Kennebec, and came to Indian Island, bringing with them the cross which had marked the priest's grave. Treasured in the early chapel at Old Town and later by the church of St. Ann, this cross was set in the monument to Father Rasle which was unveiled at this time.

The first priest of the rebuilt St. Ann was Father Virgil Horace Barber, who like his father had first been an Episcopal clergyman. When the entire family became converts, father and son entered the order of Jesuits, while the elder Barber's wife entered a Visitation convent, and the four daughters became Ursuline nuns.

The son after his ordination remained at his old home in Claremont, New Hampshire, then came to Indian Island, where he founded a school for Indians, with himself as their teacher, in addition to his priestly duties.

One of his successors at St. Ann's was Father Bapst, who was so illtreated by the "Know Nothings" that he suffered from the effects as long as he lived. It is told that the arrival of a party of Father Bapst's Indians at Bangor prevented a similar outburst on the part of these well-named "Know Nothings." The Indians paraded the streets, and kept order. Indians from the Old Town church are said also to have gone regularly to sing in St. Michael's Church in Bangor, where the first leader of the choir was a Penobscot Indian.¹¹

As will be seen later of early New Hampshire churches, those of Maine were somewhat less rigid in their forms of worship than were those of Massachusetts. Clarionets were sometimes used in Maine to accompany the singing in church at quite an early period, and by 1812 one Maine church had a bassoon, but not until seven years later is there mention of any church having an organ. When two stoves were installed in the church in York, it was thought to be a great innovation.

Land for the settlement of Gorham was one of seven townships granted by the General Court of Massachusetts to eight hundred and forty men as reward for their military services during King Philip's War, but the first parish church here was not built until 1797. It had a bell cast by Paul Revere. Buxton



OLD CHURCH ON THE HILL, THOMASTON

*Formerly called the North Parish Meeting House.
Erected by public subscription, Major General Knox
contributing heavily.*

was another of these townships, but no settlement was made here until 1748, and even then the settlers lived within a stockade.

Thomaston has an interesting historical background, for although the town under that name dates only from 1777, the site claims to be the first landing place when Weymouth and his party sailed up the St. George River in 1605. By 1630 it had become a trading post; a fort was built here nearly a century later, and several times assaulted by the Tarratine Indians. No really permanent settlement was made here until 1763, when Mason Wheaton came. What is now the town of Thomaston was originally included in what was known as the Waldo grant, given to Samuel Waldo of Boston, which included all of the present Knox and Waldo counties, with part of Lincoln County. Waldo opened the lime quarry here, and began manufacturing lime for the Boston market.

Then after the Revolution General Thomas Knox married Samuel Waldo's daughter and came here to live. Knox had been chief of artillery with the American forces, and from 1785 to 1795 was Secretary of War. The General not only continued manufacturing lime, but he built new mills, and a fine mansion to which his wife gave the name of Montpelier.

But more important for this chronicle, he gave £40 towards the building of a church, as well as all the glass for the windows, and "the fine-toned bell, whose mellifluous calls to worship were the first heard in all this region." This bell, still hanging in the belfry of the old church, was cast in Paul Revere's foundry, as an inscription sets forth.

From Cyrus Eaton's *History of Thomaston*, one learns that the original building was fifty feet long, and about the same in width, with two projecting porches, between which an open court gave access to the church. Galleries ran around three sides of the inner walls, the one opposite the pulpit to accommodate the singers. The pulpit was elevated, and "an echo," a hollow, umbrella-shaped sounding board, provided to send the preacher's voice downward. This sounding board was suspended from a "well carved hand and arm let down from the ceiling as if from a concealed giant reclining above it."

The building was finished about 1798, and was surmounted by a belfry and steeple. The Eaton history gives this account of the "raising" of the church:

"It occupied three days, drawing together large crowds of spectators and assistants from all the neighboring region, and the grounds were lined with carts and stands for the sale of liquor, cakes, and other refreshments. These were probably too attractive; at any rate, difficulties ensued in raising the steeple, so that in spite of ropes extending to neighboring trees, it came near falling upon the roof. Much fright and scrambling took place among those on the frame; and Jordan Lovett fell to the ground, but fortunately escaped with only the breaking of an arm."

In 1825 it was voted that the church "be occupied by the different religious societies, according to the wishes of the pew-owners; but not long after the Congregationalists sold out their interests to H. Prince, on behalf of the Baptists. As these were now the chief owners, the church became known as the North Baptist."

Alas for the fine old building! Its interior was entirely remodeled, losing much of its Colonial beauty. Then the local General Knox Chapter of the D.A.R. and the Knox Memorial Association joined to rescue it. They restored the exterior, and hoped to do the same for the interior. The late Cyrus H. K. Curtis, of Philadelphia, but a native son of Portland, Maine, had offered to give half the amount of money needed if the Chapter and Memorial Association would raise the rest. Architects had inspected the building and made their estimate. \$50,000 would be needed, and this the two organizations and Mr. Curtis were prepared to furnish. But then came the days of financial depression, and the work was discontinued for a time. Mr. Curtis has since died, and although it is still hoped eventually to restore the church, at present nothing is being done. While the plans were going forward, the Chapter of the D.A.R. and the Knox Memorial Association had been holding an annual service in the church on General Knox's birthday, on which occasion the old bell was rung.

It was thanks to Mr. Curtis that several years before this, a replica of General Knox's residence, Montpelier, had been erected, and now serves as a memorial to him. Mr. Curtis generously gave \$150,000 for this purpose, and in consequence the replica is a perfect copy of a colonial mansion.

Dixfield's "Church on the Hill" is but little over a century in age, for it was built in 1828. Some of the older citizens say that it first was a union church. The building has three times been rededicated. In 1895 a meeting was held, and it was voted to reorganize as the First Universalist Church. In 1912 the Universalists and the Free Will Baptists united, and formed the present Congregational Church.

On Sunday, October 28, 1928, the 100th anniversary was celebrated, and on this occasion a poem by Mrs. Ada Murch Smith, a local poet, was read. It stands now but little changed from its original form, a typical old New England meeting house.

Castine has a church built in 1790, and the Catholic church is said to occupy the site of one of the old mission chapels established by Father Biard.

Fryeburg had two early meeting houses; one built in 1770 was used by Congregationalists, the other by Universalists.

Oddly named Alewife, then part of Wells Township, built its meeting house in 1796, and a few years later it was necessary to enlarge the building, so had the congregation increased.



CHURCH AT DIXFIELD

*In its one hundred and ten years this church has
been Universalist and Baptist, and is now Episcopal.*

Bethel's first Congregational church, formed in 1799, consisted of "7 males and 4 females." Undoubtedly they worshipped in private houses until they became more numerous.

Elder Jesse Lee, of Prince George County, Virginia, was the chief factor in establishing Methodist societies in New England.

He formed a circuit in 1789 in northern Connecticut. The following year he visited Boston, and towns as far east as Newburyport. Eight persons formed a class in Lynn, and in 1791 built the first meeting house in the State. But all of Massachusetts, New Hampshire and Maine constituted the First District, with Mr. Lee in Boston as Elder. The next circuit established was that of Portland.

After their early persecutions, a Friends' Meeting house was built at Vassall not later than 1798; six years later another was built at Fairfield, and still another followed at Lewiston in 1811.

The Christian Society, an outgrowth of the Free Will Baptists, built their first Maine church at Kittery.

New Hampshire's Early Churches



CONGREGATIONAL CHURCH, SANBORNTON

This church in Sanbornton, built in 1771, is one of the oldest now surviving in New Hampshire.



ST. JOHN'S, PORTSMOUTH—ON THE SITE OF QUEEN'S CHAPEL WHICH BURNED IN 1806

New Hampshire's Early Churches

MARTIN PRING, voyaging in his ship, the *Speedwell*, of thirty tons, with crew of thirty men and boys, accompanied by the bark, *The Discoverer*, with thirteen men and boys, is said to have visited what are now the towns of South Berwick, Dover, Oyster River and Exeter, where there were then Indian settlements known as Newichawanock, Cocheco, Shankhassick, and Squamscot, but certainly he made no settlements here or anywhere in what is now the State of New Hampshire.

It was in 1622 that the council of New England, which had received its own grant from King James, granted to "John Mason, Gent." of London, land in the northernmost parts of Massachusetts, lying between the "Naumkeag and Merrimack" Rivers. They granted to Mason and Sir Ferdinand Gorges territory which included most of what is now the States of Maine and New Hampshire. The first settlement here, however, was made by a Scot, David Thomson, who came in 1623 with Captain Myles Standish, the latter returning

from a voyage back to England, where he had been to get provisions for the Plymouth Colony. Thomson settled the following spring on "a plantacion 25 leagues from us . . . at a place called Piscataquack, where he liketh well."¹²

The Scot apparently did not long remain on his "plantacion," and the first permanent settlement in New Hampshire was made in the same year by Edward Hilton, at the end of Dover's Neck.

As mentioned, Gorges and Mason had together received a huge grant of territory, and in 1629 they divided it between them, Mason taking what is now New Hampshire, which was henceforth to be known as the "Province of New Hampshire," while Sir Ferdinand took the eastern portion, or Maine.

Captain Walter Neale, "governor of all New England east of Massachusetts," built a fortress on Great Island, now New Castle, in 1630, but how and why he came by such a title is hard to explain, with Gorges, Mason, and Gorges' personal representatives, his son and nephew, in the field. These grants to Gorges and Mason later caused much litigation with their heirs.

Although Neale's "fortress" apparently did not long survive, by 1638 there were four New Hampshire settlements, namely: Portsmouth, Dover, Exeter and Hampton.

Winnacunnet, the present Hampton, was founded by a clergyman, Stephen Bachiler, who some historians declare was at the time seventy years old. He came with a party of his congregation from Lynn, Massachusetts, where they differed from the group on religious grounds. They promptly built a meeting house and installed Mr. Bachiler as the first clergyman, but in 1641 he was "excommunicated." Two years later, he was received back into the church, but did not long remain in Hampton, removing to Portsmouth. A few years after this he returned to England, living to be one hundred years old.

The first log meeting house on the Green in Hampton was soon replaced by a new one, and in 1675 by a third, at which time "all males of the town twenty or more years old were required to be present and help build this or be fined twelve pence."

A fourth meeting house replaced the old at some time between 1710 and 1727. In 1746 the clergyman was the Reverend Ward Cotton. He was asked to go as Chaplain on the Louisburg expedition, but when he laid the matter before his congregation, only ten voted to let him go, and all of the ten "had children or other relatives there," so their votes were somewhat prejudiced. Or perhaps love of their clergyman made the others vote to keep him at home.

Hampton later was the scene of much dissension between the Congregationalists and Presbyterians. The latter, although claiming that the meeting house rightfully belonged to them, had been holding services in their homes. When the fifth meeting house was built in 1797, they succeeded in establishing

their claim to it, and the Congregationalists continued holding their services in the old meeting house. By 1808 the two denominations succeeded in settling their differences and united to build another new meeting house, in turn replaced in 1841 by still another.

The earliest meeting house in Dover was probably built about 1633, and seems to have stood at Dover Neck, where residents of both Dover proper and Oyster River settlement worshipped, the congregation going to services by boat. In 1651 there were two ministers, one at Dover Neck, the other at Oyster River. Five years later the town voted that "theare shall be a house at Oyster River billd neier the meeting house for the use of the menestry." It was to be thirty-six feet long, eighteen feet broad, with "too chimneyes and to be seut-abley feneshed." There was certainly a meeting house at Oyster River by that time, the first minister the Reverend Edward Fletcher. The parsonage was burned in 1691 by Indians, at which time the Reverend John Buss was the clergyman. He was absent from home when the Indians attacked, but his family took shelter among the trees and were not harmed, nor was the church burned at that time.

In 1669 there is mention of the inhabitants of this vicinity, probably those of Dover proper, petitioning the General Court of Massachusetts to build a meeting house, for which permission was given to do so at their own expense.

Then in 1716 Oyster River was offering to "help our neighbour" to build a meeting house, and was willing to agree that services be held there on alternate Sundays. But "the neighbours" set the meeting house so unreasonably beyond the Center of the "Inhabitants" that this plan did not work.

Further difficulties beset the inhabitants of this section, for we find forty-two residents of Dover's Neck, Cocheco, and what later became Newington signing a voluntary agreement with two in Oyster River, because "Sundry aggrieved Inhabitants of the parish of Oyster River" had been "at a Considerabel charge in Bulding a Meating House in said parish it being Nier and more Convenent to attend service at Oyster River then at Cocheco." They accordingly wished to be included in the parish of Oyster River, rather "then the rest of Dover."

Still later, other Doverites were petitioning Governor Benning Wentworth to establish two parishes, since some of them lived more than eight miles from "the Place of Publick Worship."

At an early period, about the time of Dover's first settlement, there had been services according to the ritual of the Church of England, with William Leverich established as clergyman. He remained for two years, and was followed by George Burdette, who has been mentioned in Maine, and who is also reputed

to have preached in Exeter, New Hampshire. There was, however, apparently no church built even for Burdette's successor, the Reverend Hansard Knollys. He also did not remain long, but returning to England, became a Baptist. He had an assistant at one time, the Reverend Larkham, but the two did not agree at all in their religious views, so Knollys excommunicated his assistant. Larkham retaliated by snatching off his superior's hat when next they met, "pretending that it was not paid for, but he was so civil as to send it back to him." Parishioners took sides in the dispute, even arming themselves, but they seem not to have come to actual blows. Larkham went to York or Gorgeana, about 1641. Hence, since all of these three clergymen were members of the Church of England, it will be seen that their ministrations began at an early date.

An early "orthodox" or Congregational clergyman in Dover was the Reverend Jeremy Belknap, who was graduated from Harvard in 1762. He wrote an extensive and authoritative history of New Hampshire. Chaplain of a regiment in the Revolutionary Army, he was one of the first to urge the abolition of slavery, as told in his biography written by a granddaughter. In one of his writings he gave this picture of his ideal community.

"Land well fenced and cultivated, the roads and bridges in good repair, a decent inn for the refreshment of travelers and for public entertainment . . . a schoolmaster who should understand his business, and teach his pupils to govern themselves . . . a social library, annually increasing, and under good regulation. A club of sensible men, seeking mutual improvement. A decent musical society. No intriguing polliciticans, horse-jockey, gambler or sot, but all such characters to be treated with contempt."

New Hampshire no more than Massachusetts would tolerate criticism of the church or its members, and in 1664 one Elizabeth Giles, of Dover, was haled into court "for uttering reviling words against some church members."

Driven from Boston, as mentioned, because of his religious views, John Wheelwright was the first minister of Exeter, New Hampshire, which he founded; later he removed to Maine. Exeter "on the 4th day of the 5th month formed a combination for a democratic republic, subject only to the King and God." Later they petitioned to be united to Massachusetts. The settlers had tried as early as 1640 to build a church, but "because of their divisions and contentions" were ordered by the Massachusetts General Court to defer this for the present. Finally, ten years later, they were given leave to build a meeting house "20 foot square," but did not avail themselves of this permission for two more years. In 1679 the authorities allowed six men to build on to this meeting house an end gallery for their wives, and the next year seven women were allowed to build one.

By 1670 there were meeting houses of the prevailing, or Congregational, form in the New Hampshire towns of Hampton, Dover and Exeter only.

Exeter built a new meeting house in 1696, standing nearer the street than the modern First Church. Three years later it was provided with a bell. A third building, finished in 1781, had a high steeple, built at the expense of several citizens. This steeple blew off in a storm in 1775, and was rebuilt at town expense. Extensive alterations were later made, the old pews removed and replaced with modern ones, and a vestry and lecture room built beneath the auditorium. In 1755 a second parish had been laid off in Exeter.

Baptists organized a congregation here in 1800, and five years later built a church, but the Methodist and Christian churches were not built until 1830.

It is said that before 1638 an Episcopal church and parsonage had been built in Portsmouth, the church "furnished with one great Bible, twelve Service Books, one pewter flagon, one communion cup of silver, two fine tablecloths and two napkins which had been sent over by Mason." A grant of fifty acres of land for church purposes was also made by the Governor. The Reverend Richard Gibson had preached here, and the first grant of glebe lands names him as the first minister. Mr. Franklin Ware Davis tells of some of the difficulties which this clergyman encountered in his dealings with his congregation.

At some time between 1638 and 1642 Mr. Gibson committed the unpardonable sin of holding services on the Isles of Shoals, off the New Hampshire coast, which constituted an encroachment upon the territorial rights of Massachusetts. The clergyman not only held services, but was further guilty of marrying and baptizing according to the ritual of the Church of England. He did not long remain in Portsmouth, but was summoned to Boston to answer for "offensive conduct." Since he stated that he was a stranger and about to leave the country, he was "finally dismissed without fine or imprisonment."

The Royal Charter of New Hampshire expressly stated that "it is our will and pleasure that the religion now professed in the Church of England, and the ecclesiastical government now used in the same shall be ever after preferred, and with as much convenient speed as may be settled and established." Governor Benning Wentworth reserved land in every township for the established church, the Church of England. However, when in 1713 a new Episcopal church was built in Portsmouth, the Congregationalists took possession of it, using it for their parsonage, leasing the acres which had belonged to it for pasture, and later dividing them into building lots. Soon, except for the Presbyterian church at Londonderry which will be spoken of later, there were none in the province save those of the "orthodox" or Congregational ritual.

By 1732, however, those who had suppressed the Episcopal church had died, and more liberal views prevailing among their descendants, Queen Anne's

Episcopal Chapel was built of wood, on high ground overlooking the river. The old chronicle calling this "the first church ever erected in the province" is inaccurate, for as has been seen, a number of meeting houses had been built, and an earlier Episcopal church, possibly two, here in Portsmouth.

The site for Queen's Chapel, on Church Hill, in Strawberry Hill later Portsmouth, was given by Mr. Hope of London, and Captain Tomlinson of that city also aided the new church. It was named in honor of Queen Caroline, wife of George II, and she gave a silver service for the altar, several folio Prayer Books and a Bible. The Society for the Propagation of the Gospel in Foreign Parts, the S. P. G., also helped, sending out the first clergyman, Arthur Brown, "a man of real culture, unpretentious goodness and eminent worth." It was he who married Governor Benning Wentworth to the serving maid, Martha Hilton, and also officiated at the bride's second marriage to another Wentworth.

The Bible presented by Queen Caroline was one of the rare "vinegar" Bibles, so called because the word vineyard was misprinted vinegar. Christ Church, Boston, Christ Church, Philadelphia, and the New York Public Library own the three other copies in this country.

When the victorious expedition against Louisburg returned, with the New Hampshire troops came a bell taken by them from the belfry of a French Catholic church. This bell they gave to Queen's Chapel and it was used until 1806, when as it was cracked, it was sent to Boston and recast by the Paul Revere foundry. Ninety years later it again cracked, and again the metal was sent to Boston, and there recast by the Blake Bell Company, successors to Paul Revere. A record of these facts was at that time inscribed on the outside of the bell, with the following:

*"Vox ego sum vitae
Voco vos orate venite,"*

a quotation from the "12 o'clock bell" taken from a Paris church at the time of the French Revolution. These lines from Wordsworth were also inscribed:

*"From St. John's steeple
I call the people
On holy days
To prayer and praise."*

On the rim was inscribed: "My mouth shall show forth thy praise."

The twice recast bell hangs in St. John's belfry, and is still used.

In 1761 Major Mason presented a font captured from the French while on its way, so the story goes, to a Roman Catholic church in Portugal. It came, according to this tale, from Senegal, Africa, where a mission had been established in a heathen temple, and was very old indeed.

From one of the old Prayer Books presented by Queen Caroline pages have evidently been cut out and pasted in again. These pages, containing the prayers for the royal family, were so obnoxious to the Revolutionary patriots that they were first pasted over with paper, to conceal the offending words. Soon after this was done, an English officer looked through the book and at sight of the covered pages became so indignant that he drew his sword and cut them out. Whether or not this story is true, as Mr. Davis remarks, the pages *have* quite evidently been pasted into the old Prayer Book.

A noted early member of the congregation was Colonel Theodore Atkinson; one of the leading men of Portsmouth's aristocracy, for aristocratic this old colony certainly was.

"Elegance and splendor of the old country were reproduced in this part of the new. Cocked hats and gold-headed canes, embroidered waistcoats and gold-laced coats glided up the aisles of the old Meeting House, while chariots with liveried footmen were standing at the door."¹³

Colonel Atkinson owned the finest coach in the city, and left a sum of money to Queen's Chapel, the interest of which was to be used for a dole of bread each Sunday, to the poor of the parish. The bequest is carried out to this day.

In Queen's Chapel Colonel Atkinson's son was married to a lady who had been thought by her townsmen and women to prefer young John Wentworth. After the wedding to his rival, Wentworth left for England, and when later he returned, it was as Governor of the Colony, and "surveyor of the woods of North America." He took up his residence not far from his old sweetheart, and gossips soon remarked that old ties had not been forgotten. Then Atkinson died, and his widow in the deepest of mourning sat the following Sunday in her pew in Queen's Chapel, but the very next day was busy with a trousseau, and ten days after the funeral of her husband, the Reverend Arthur Brown was called upon to marry her to the Governor. The bells in town pealed and cannon were discharged in honor of the occasion, but after the ceremony the clergyman, possibly agitated by this precipitate marriage, fell down a flight of steps and broke his arm.

During the Revolution no services were held in Queen's Chapel. The Reverend Mather Byles, Jr., of Christ Church, Boston, had, it is said, been appointed missionary to Portsmouth (this sounds as though the old church had for some time been without a clergyman), and was on the eve of departure for that town when the lanterns were hung out in old Christ Church belfry. Instead of going to Portsmouth he departed with other Tories for Halifax.

In 1789 Washington visited Portsmouth and attended morning services in Queen's Chapel, and in the afternoon those in the Presbyterian or Congre-

gational church, in which a Dr. Buckminster preached. At that time this gentleman received the largest salary of any clergyman in the State, \$700.

In the morning President Washington occupied the Governor's pew, which had red plush curtains and was surmounted by a wooden canopy bearing the royal arms. (There is no record that these had yet been removed.) Two chairs in the pew had been the gift of Queen Caroline, and on one of these sat the President, who was accompanied by his secretary, Tobias Lear, and a Portsmouth gentleman.

Queen's Chapel burned down in 1806, and but one of the Caroline chairs was saved. A new brick church was built and consecrated as St. John's. The first regularly installed rector is said by one historian to have been John Cousins Ogden, while another states that it was Dr. Burroughs. From the date of rebuilding it would seem that Ogden officiated in Queen's Chapel, not St. John's Church. Ogden, the first clergyman of the Episcopal church to be ordained in this country, was ordained in Boston by the newly consecrated American Bishop Seabury. Until Bishop Seabury was consecrated by a Scottish bishop (this could not be done by an English bishop after the Revolution, since that service would have necessitated taking the oath of allegiance to the British sovereign), all would-be clergymen had been obliged to return to England to be ordained.

Dr. Burroughs used to spend his vacations at Gosport. One summer, when he was to remain for four weeks, he asked if the old church might not be opened for services. This was done, and he held services each Sunday, receiving no word of thanks for so doing. As he was about to board the boat for Portsmouth at the end of his vacation, he spied a small boy running towards the wharf, waving a piece of paper—the bill for use of the church for four Sundays.

Although St. John's has perforce been renovated from time to time, it is less changed than might have been feared. Some of the old square box pews once used throughout may still be seen in the gallery. In the chancel stands the one Caroline chair rescued from the fire, with a facsimile of the burned one. The old altar table is now a credence, and a newer credence of solid oak topped with marble is interesting because the wood came from the U. S. frigate *Hartford*, Admiral Farragut's flagship in the war between the States during the capture of New Orleans in 1862, as well as in subsequent engagements. A silver plate sets forth this history. The Admiral died at Kittery Navy Yard, opposite Portsmouth, and his funeral was held in St. John's.

Gosport meeting house is said to have stood as early as 1641 on the site of the Appledore House, Isles of Shoals. If this is true, it was a second one which was built in 1685 out of the timbers of a ship wrecked on Star Island.

This one was rebuilt in 1720, but at the beginning of the Revolution the British ordered the majority of the settlers to remove to the mainland. The few that remained are described as a somewhat vicious lot, and in 1790 they tore down the church. Perhaps it was in the earliest meeting house that the Reverend Mr. Gibson officiated until prevented by the Massachusetts authorities.

In spite of the promising beginning at Portsmouth, by 1773 there were only three other towns in New Hampshire where groups met to read from the Prayer Book of the Church of England, and printed sermons. These three were Claremont, Alstead and Haverhill.

Portsmouth's old North Meeting House was built in 1667, and Joshua Moody was installed as the first minister, although he was not ordained until some years later. A second meeting house replaced the old in 1740. A clock given to it a few years later was afterwards removed to the steeple of the Old South Church here. A new North Church was built in 1850. The Reverend Samuel Langdon was one of Portsmouth's noted ministers.

The first Universalist church here was built in 1780-81, and a year later, Shakers organized a congregation in the town.

As early as 1672 the Portsmouth town authorities decreed that "if any shall smoke tobacco in the meeting house at any public meeting he shall pay a fine of 5 shillings for the use of the town."

The first four settlements in New Hampshire in 1669 constituted "four independent little republics." Attacks by Indians made them unite, and petition government and protection of Massachusetts, but thirteen years later they were free again.

Stratham in 1716 decreed that "every man in the town Shall Bare his one charge toards the raising of said meeting house," the town having decided to build one. Its pews were "built with winscot work and all of a kind." Every one built his own and kept it in repair, as well as maintaining "all the glass against it." He must build his pew where he was told to, except "Mr. Andrew Wiggin shall have Leberty to set in what seat he pleaseth in the meeting house." Everyone else must build his pew where he was ordered or pay a fine of "5 shillings Pir Day they set out of these Seates in a disorderly manner to advaince themselves higher in the meeting house."

A second meeting house replaced this first one in 1768, and a third in 1837.

Londonderry, since it was settled by Scotch-Irish, had a Presbyterian instead of a Congregational church, built about 1719. From it there must have issued strange sounds during services, since every one was encouraged to sing, whether or not he could carry a tune, and it was found difficult to regulate this singing.

The Reverend Josiah Stearns became minister in 1756 of Epping's church, which had then stood for eleven years. Stearns was descended from Isaac Stearns, who came to this country with Governor Winthrop. When the Revolution broke out, he showed himself an ardent patriot, and after attending the State Convention in Exeter called his children together and told them that he had pledged himself to take part in the struggle against English tyranny. "If the cause prevail, it will be a great blessing to the country," he told them, "but if it shall fail your old father's head will soon be a button for a halter."

Communion services were celebrated twice a year in Epping in what seems an extraordinary manner. All communicants must provide themselves before the appointed time with lead "tokens," which were given out only to those in good standing in the church. The communion tables were fenced off so that only those with tokens were allowed to approach. Unleavened bread was used for this service.

Furthermore, religious services were held on Monday morning, and all day Thursday and Saturday of communion week, these days being regarded as "holy time." Services lasted all day until sundown, and no one seems to have complained of their length. Women often walked six or eight miles to church, and frequently carried an infant or small child as well.

New England ministers usually farmed the land allotted to them to eke out their small salaries, but one minister who did this so successfully that he sold \$600 worth of produce in one season was severely censured.

Early ministerial taxes might in New Hampshire be paid "in money, beaver, beef, pork, wheat, peas, malt, butter and cheese, at established prices."

The Congregational church remained the "orthodox" one until 1819, after which time churches were no longer supported by town taxes but voluntarily by their congregations. The New Hampshire Legislature in 1816 exempted ministers' property from taxes, and that same year the Reverend Mr. Young began agitating for the repeal of the law by which towns could establish a minister, and then tax all townspeople for his support. When the matter was first brought before the Legislature by Mr. Young, his was the sole vote cast in favor of it. The next year he again brought up the subject, and this time half of the Senate voted in favor, but the bill was defeated by a big vote in the House. The third year persevering Mr. Young had the satisfaction of seeing his movement succeed, for this time the Senate passed the bill, and although the House had again defeated it, they yielded when the Senate sent it back to them, passed the bill, and it became law. Not until half a century after the Revolution, however, were church and state finally separated in New England.

James H. Fassett, in his *Colonial Life in New Hampshire*, tells us that

"Near the meeting house was often a pound, in which were penned stray cattle, the owners redeemed them by paying a small sum of money, which, when as often happened the sexton was also pound master, the fines went to augment his scanty salary."

Another official of these early meeting houses was the tithing man. His duties included that of waking up any who dozed during the long Sunday services by prodding them with his rod, a black staff ten feet long, tipped with brass or pewter. He must also see that the Sabbath was properly observed, no work or play, no loafing being indulged in. For "prophaners of the Sabbath" were "whoever should travell upon the Lord's Day, either on horseback or on foote, or by boats from or out of their owne towne to any unlawful assembly or meeting not allowed by law," or those who "did servile work."

Aged deacons often wore caps of bright colored flannel during services, to protect their heads from drafts. It must be remembered that there was no heat in the meeting house save such as was furnished by the small footwarmers of some of the congregation.

Early ministers in New England were almost always the best educated, the only literary men of their communities, and quite generally college graduates. They often preached too learned sermons for their hearers, so the tithing man must be alert to wake them.

The early clergy were "uncompromising opponents of heresy, devoted friends of education." They preached morality, and set apart four Sabbaths besides the annual Fast Day for discussion of "national sins," advice to the Legislature, petitions for righteous laws, and the encouragement of missionary work among new settlements in the State. The minister was the leading man in every community "in every measure that appertained to the highest welfare of the people."

New Hampshire religion was less rigid than that of Massachusetts, but Fast Day sermons always mentioned the sins of the people, even as those at election times dwelt upon the political needs of the State. The following statement made by Mr. Sanborn in his history of the State seems odd: "When the Republicans gained the ascendancy the ministers were virtually disfranchised, and many can remember when it required great heroism for a clergyman to go to the polls."

A general association of Congregational ministers was formed in Exeter at least as early as 1737, and twenty-five years later a testimonial to the excellent character of the Reverend Eleazar Wheelock, in founding and supporting Moors Charity School in Lebanon, Connecticut, signed by twenty-five clergymen of that State, was laid before the New Hampshire church convention, the members of which "esteemed his plan of educating the Indians

to be good," and continued: "we know no man like-minded who will materially care for their State."

In 1770 the convention sent a memorial to the General Assembly asking for missionaries (this was when John Wentworth was Governor). Two years later they took up a collection at the convention among themselves for "pious and charitable purposes," and decided to apply it towards the education "of Mr. Ewer's son, if he should be found worthy of their charity." The collection amounted to £2 17 sh. 1 d.

By 1800 there were one hundred and thirty-eight churches of this denomination in New Hampshire, but "the majority of the population," we are gravely informed by one chronicler, "were sinners unsaved." This did not mean that these "sinners" did not attend church services, for most of them did. It merely meant that they did not observe all the customs, or believe all the doctrines required of orthodox members; possibly they had not been baptized. As long as they went to meeting, helped pay the bills for its upkeep, and were fairly moral, no one troubled much about them. They were even sometimes facetiously called "first cousins to the church."

In the earliest meeting houses no distinction was made between rich and poor, for all sat on rude benches. Later, those who chose were allowed to build themselves private pews, and this gave them the privilege of voting. Civil and military titles, or wealth, soon gave their possessors the preferred places in the meeting houses.

Dr. W. G. Carter thus describes the singing in early New Hampshire churches:

"The Precentor read two lines of the hymns at a time, after announcing the tune." Many of these old tunes were named after early New England settlements, such as *Concord*, *Bristol*, *Exeter*, *Portsmouth*, etc. "The precentor was usually a deacon, hence the old expression: 'deaconizing a hymn.' "

Finally there came a bold innovator, for one John Kimball asked his minister, the Reverend Mr. Walker, to give up "lining" the hymns. The clergyman thought it would not be wise to make this first trial on a Sabbath but agreed to do so on Thanksgiving Day. Accordingly the singers, having been informed of the new plan, kept on singing after the first two lines of the hymn had been read, but the precentor was firm and continued "lining" while the choir continued singing.

Land where now stands the city of Concord, New Hampshire, had been granted in 1663 to inhabitants of Salem, Massachusetts. In 1726 a cart road was cut from Haverhill through to this grant, then called Penacook, and the proprietors built a block house, forty by twenty-five feet, to serve as fort, meeting house, school and town house. Mr. Bazaleel Toppan and the Reverend

Enoch Coffin both preached here, but since both were proprietors, it was thought best to have someone not a proprietor for their regular clergyman, and the Reverend Timothy Walker, a Harvard graduate, was called. Penacook was renamed Rumford and finally Concord.

The first church here after the blockhouse was built in 1751 was used for ninety years, and long known as "Old North." When finished it had a "singers' Pew" in the gallery, opposite the pulpit, with a box or table in the middle, on which the singers might lay their books.

The Reverend Mr. Evans, an early Concord clergyman, was very fond of music, natural to a Welshman, which from his name he undoubtedly was, at least by descent. In the face of great opposition he introduced musical instruments to support the singing. Some of the congregation thereupon left the meeting house rather than listen to "the profane fiddle and flute."

But by the second century of the church's existence there was a large choir, accompanied by violin, flute, clarinet, bass viol, and double bass. The choir numbered some thirty men and women, under the leadership of a "chorister," usually a tenor. He was paid a salary, and part of his duties was to conduct a singing school once a week. This school became very popular, for the young people made a social affair of it, and interest in music grew until by 1842 the choir occupied most of the gallery.¹⁴

In "Old North," the new State of New Hampshire in 1784 held its Convention, which opened with religious services; here four years later the Convention met to "form a permanent form of government for the State," and here, too, the Federal Constitution was adopted.

Another church was built for the Congregationalists, and for some years "Old North" was used by the Methodist Biblical Society. It burned down in 1870.

The Reverend John Houston was the first pastor of the Presbyterian church in Bedford. His "stipend" was forty pounds sterling, but the town at its annual meeting might vote to dispense with services on any number of Sabbaths that they chose, and make proportional deduction from the minister's salary. When citizens of this town drew up a paper pledging themselves to join the other colonists in their fight against Great Britain, this minister refused to sign, stating his reasons as follows:

"1st, because he did not suppose the committee meant ministers to fight.

2nd, he had already been confined to Hillsborough County.

3rd, three of his family were already in the Continental Army."

His parishioners, however, decided that it "is not our duty as men or Christians to have him preaching any longer for us as our minister."

Hillsborough's Congregational church was organized in 1769, when some

kind of meeting house was built. Four years later it was voted to build a new one, which because of the Revolution was not finished until 1779. They then called as minister the Reverend Jonathan Barnes, a Harvard student. It required three men "to steady the vehicle" which conveyed his furniture from Amherst to his charge.

Mr. Barnes was to receive a salary of "£30 a year for the first 4 years, then £40 a year until there shall be 70 families." After that his salary was to be increased up to "£66 8 sh. 4 d., which last sum he shall continue to receive so long as he remain our minister." He stayed for thirty years; then, being paralyzed by a stroke of lightning, retired, and died two years later.

The church burned down, was rebuilt; and at last report was still standing, although no regular services are held in it.

One early New Hampshire clergyman, the Reverend Robert Sandeman, before 1766 had three churches, one of them being in Portsmouth.

Durham was incorporated in 1732, and a meeting house built, in which powder is said to have been stored during the Revolution.

A council was held here in 1746 to inquire into the behavior of the congregation of Nicholas Gilman, which had "been deluded by a fanatic named Woodbury." The council learned that in the middle of a sermon, for instance, some of the congregation "made all manner of mouths, turning out their lips, drawing their mouths awry, as if convulsed, straining their eyeballs, and twisting their bodies in all manner of unseemly postures. Some were falling down, others were jumping up, catching hold of one another, extending their arms, clapping their hands, groaning and talking." They also "shouted and danced about the church." One can hardly blame the council for being scandalized at these performances, which were apparently countenanced by the clergyman.

In 1792 Durham built a new meeting house on the old site, sixty feet long, fifty broad, with a portico, and "good handsome hewn stones at the doors." It had "broad galleries and high pulpit," with sounding board, a deacons' pew in front of this, a steeple and weather vane. "The plastered arch overhead (presumably over the pulpit) was painted a sky color, interspersed with scattered clouds." The old meeting house was sold at auction for £40, but upon examination it was found so to have rotted that the purchaser was excused from half of the amount agreed upon. This new meeting house was torn down in 1848, and a successor was built with money raised by the sale of pews to be built in it.

An old gentleman who was deacon here at Durham for many years was the son of a master carpenter who built three meeting houses during his life, the new Durham house being one of the three.



UNION CHURCH, WEST CLAREMONT

The oldest Episcopal church edifice in New Hampshire, erected before there was a United States of America.

As has been seen, ministers' salaries were seldom large, but Mr. Shepherd of Dublin was unique. He begged his congregation not to increase his salary, since it "plagued him to death to collect what they had already agreed upon."

The town of Claremont was chartered by Governor Benning Wentworth. It comprised 24,000 acres, divided into seventy-five shares, one of which was reserved for a Glebe of the Church of England, "as by law established," one for the S. P. G., and one for the first minister.

Save for a few pioneers, the actual settlement in Claremont was made in 1767, by a body of Episcopalians from Connecticut. They engaged Mr. Samuel Cole as lay reader, teacher and catechist.

The first minister, a Congregationalist, came in 1772, and held services in the Town Hall. The First Congregational church, erected in 1785, continued to serve for Town Hall until another church was erected in 1835.

Claremont's Episcopal church, known as Union, oldest of that denomination now standing in the State, was begun in 1773, its congregation having been organized two years before by the Reverend Samuel Peters of Hebron, Connecticut, sent by the S. P. G., who paid his salary. Plans were furnished by Governor Wentworth, who agreed to give the needed nails and glass, and one bell, but this promise he was unable to keep. The Revolution came, and the building was not finished until 1789, the tower and belfry eleven years later. It is said that the Episcopalians and Congregationalists joined to build this church, the latter stipulating that a Congregational minister be called to officiate. The Episcopalians agreed to this provided that the minister be ordained according to the ritual of the Church of England, to which the Congregationalists agreed. Later it became in every sense of the word an Episcopal church. An addition to the building was made in 1820, but since then there have been few changes, and the stout timbers seem good for many a year.

In 1785 a communion service of pewter was given, and used until 1822 when, as Miss Anna Lewis, the church historian, states: "one of more expensive material was given."

For a time, until 1788, the church had no rector, a lay reader officiating. Eight years later an organ was installed, and in 1804 the congregation "voted and Chose Steven Rice organist and to ring the bell." If he did this satisfactorily he was to receive \$30 at the end of the year. Not long after the organ was installed it had been necessary to "Rais one Hundred dollars for to underpin the church, to get a Cushion, and for other incidental Charges." An addition of twenty-five feet was made after this, but otherwise the old building is little changed, and still in use.

A round brick building, erected in 1815 by Baptists, Methodists and Universalists combined, was no longer in use four years later, so it was pur-

chased by Union Church and opened as Trinity Chapel. In 1843 this was organized as a separate parish, and ten years later the new Trinity Church on the same site was consecrated.

At the time that the round building was purchased, it was in need of some repairs. When the contractor sent in his bill, as Miss Anna L. Lewis in a sprightly letter told the writer, "at various times ten quarts of rum were included, at 29 cts. a quart, which I suppose as a matter of course the Church paid." Another bill was for \$13 stage hire for the Reverend Daniel Barber to Boston, "to meet the convention."

The first Catholic Mass in Claremont was celebrated by the Reverend Dr. French in the home of this Daniel Barber, at that time rector of Union Church. Either then or shortly afterward Mr. Barber became a convert to Catholicism, resigned his rectorship, and went to the Catholic colony at St. Inigoes, Maryland, where he lived to a great age. As already mentioned, the entire Barber family became converts. The son for a time held services according to the Catholic ritual in Claremont, and later went to the Indian mission church at Old Town, Maine.

A nameless Episcopal church stood in Haverhill, in which the Reverend Ranna Cossit officiated "until the state of feeling made it unsafe for him to travel, and after April, 1776, he was confined to the limits of Claremont," but in the early days, save when the Wentworths were governors, Episcopalians were at best merely tolerated in New Hampshire.

Hanover was settled by people coming from Mansfield in 1765. The first meeting house here was built seven years later, and the next year its congregation expressed a desire to worship "as explained by ye Directory for order of discipline of ye church of Scotland." (Presbyterian.) In 1796 they built a new church, but then organized as the First Congregational.

The land on which Cornish stands was granted in 1763 to the Reverend Samuel McClintock and sixty-nine other men, chiefly from Sutton, Massachusetts. At that time Windsor was included in the grant. The first meeting house was built ten years later and occupied for many years by the Congregationalists, after which the Episcopalians used it. Probably the first clergyman was the Reverend James Wellman, a Harvard graduate, whose father died during the siege of Louisburg. Not until 1805 was an Episcopal church built. Sarah Chase, of a family formerly Congregationalists but then Episcopalians, gave timber, another Chase gave shingles, and a third person oak for studs and braces. The old meeting house having been given to the Episcopalians, they sold it, and used the proceeds towards the new church, which was consecrated as Trinity Church.

Holderness was chartered in 1793, all of the sixty-eight original grantees



UNITARIAN CHURCH, PETERBORO

This church, now only about a hundred years old, replaced the Town Church built in 1752, which stood less than a century before falling to ruin.

said to be Episcopalians, and four years later, on land belonging to Judge Samuel Livermore, an Episcopal church was built, it too being consecrated as Trinity. A deacon, Mr. Robert Fowls, is mentioned as officiating here in 1789. No other church was built in Holderness until 1814.

Lebanon in 1772 had a Congregational church which was taken over by the town in 1823 and apportioned to different denominations. A new one was built five years later.

In Sandown a square structure resembling a two-storied house was built in 1774 for a meeting house. The old frame is solid, the old pews, although cut down, remain. Those in the gallery are as originally, save that the spindles and upper rails have been removed. The original windows are in place (or recently were), and the old woodwork remains although now decorated with touches of red and a marbleized effect. The wood remaining unpainted has been defaced by individuals with the strange mania for writing their names in public places. A service is held here once a year, usually on a Sunday in August.

Fremont's meeting house was built about the same time, but has been repaired, the old windows altered, the old pews removed from the body of the church and stored in the gallery. The woodwork was unpainted in 1923, when visited, and the building was used for storing farm implements.

Colebrook in 1802 wished a church, and offered a salary of 200 bushels of wheat, \$100 in money, and 30 cords of wood, provided the towns of Cockburne (now Columbia), Stewartstown, Canaan, Lemington and Minehead (now Bloomfield), would all cooperate. Members of the church finally organized were scattered up and down the Connecticut Valley for forty miles.

Jacob Cram, born in 1762 and a graduate of Dartmouth, became the pastor of a Congregational church organized in Hopkinton in 1757. Cram was also employed by the Massachusetts Missionary Society as a missionary to the Indians. One extract from the journal of his travels, which he kept for several years as he journeyed to and fro giving "lectors," tells that "it being a very rainy day," he rode "but 14 miles," and made "2 family visits."

Mr. Cram found Toustonborough "a very stupid place," Milton, "taken from Rochester, an incorporated town, whose inhabitants have built them a good meeting house, and some are desirous for a settled minister, but they are a devided people, there is no church collected and organized in this place."

In thirty-eight towns he preached three hundred and twenty-six sermons, visited three hundred and twenty-six families, one school, attended conference, and "rod on my mission Nine hundred ninety four miles." The people in general he found very attentive, "now and then among the Methodests an out breaking in their periodical growns and Amens, and this they would call the hight of regularity." Occasionally some of his hearers "would have the ill manners and

bad breeding to appear light and trifling when at meeting, but there were a general seriousness in the minds, and people did not only here attentively but many appeared to feel sensibly the things that were delivered from time to time."

About this time, speaking of such travels, Dr. Timothy Dwight said: "The mire was often so stiff and so deep that our horses scarcely struggled through it. Elsewhere bare rocks offered no foot hold," and horses "were said to travel long distances without resting a foot on the earth."

Falls meeting house was built by Valentine Hill in 1655, and a parsonage the following year. This must have been "ye meeting house near ye falls" mentioned in 1717, when James Burnham and wife sold to Hugh Adams, minister of the Gospel, one acre and a half of land near the meeting house.

Amherst had a church or meeting house by 1739, although the town was not incorporated until twenty-one years later. Peterboro has one of the few surviving Bulfinch churches.

Contoocook land was granted by Massachusetts in 1733 to a group of settlers, and four years later a minister had come there, for whom the following year a meeting house was built "as large as Rumford's, and two feet higher." In 1760 the settlement was incorporated as Boscawen.

Mrs. Rachel Scammon of Stratham was the first Baptist in New Hampshire, but after talking the doctrine for half a century she made but one convert, who went to Boston to be immersed. No church of this denomination was built in New Hampshire until after Mrs. Scammon's death, and the first one, built in 1755, was at Newton or Newtown. By the beginning of the Nineteenth Century there were seventeen churches of this denomination.

The first Universalist church in the State was that of Portsmouth, about 1780.

New Hampshire's first Catholic church was St. Mary's in Manchester, organized in 1844 and the building dedicated six years later. A new one, St. Ann's, replaced this two years afterwards, and the following year the Catholic diocese of Portland was formed which included New Hampshire as well. David W. Bacon was its first Bishop.

A few other early churches, with the dates of their establishment are: Sanbornton, 1771; Gilmanton, 1774; Milford, 1794; and Barnstead, 1796.

New Hampshire by 1801 had formed a Home Missionary Society.

*Connecticut and Her Differing
Denominations*



FIRST CONGREGATIONAL CHURCH, MILFORD

This building, erected in 1823, faces the Green as did the old meeting house mentioned by Washington in his diary.



DOORS OF THE BROOKLYN MEETING HOUSE—BUILT UNDER GENERAL PUTNAM'S LEADERSHIP

Connecticut and Her Differing Denominations

THE first settlement in the present State of Connecticut was made in 1633 by the Dutch, coming from New York. They did not remain long, and rather more than thirty years later had all been driven away.

There was much dissension among the early settlers at Mount Wollaston, Massachusetts, as has been told. When a new group of settlers arrived, the original settlers sold their houses to the newcomers, and journeyed westward. They had already received orders from the Bay Colony to remove. With one hundred families went Thomas Hooker, their pastor, and Samuel Stone, teacher. Mrs. Hooker was so ill that she had to be carried in a litter.

Mr. Hooker had fled some years earlier from religious persecution of "dissenters" in England, going to more hospitable Holland. Then, having decided to go to the new country, he returned to England to set sail, narrowly escaping arrest there. He finally arrived in Massachusetts only to be forced again to move on.

The settlers found a town already awaiting them where Hartford now stands. They called it Newtown. In 1630, three years before their coming, the spot had been selected for a fortified town, some houses built, and a "pally-sadoe." It would seem that the Dutch must have been responsible for at least some of these houses, and in the very year that the Hooker group came here, it was pronounced "one of the neatest and best compacted towns in New England, having many fair structures with many handsome contrived streets." The inhabitants were "most of them very rich, with cattle of all sorts."

There is some confusion of dates, for one chronicler states that a "house for public worship, with a bell" (unusual in those days) was built in 1632, and Mr. Hooker installed as pastor, but the group of settlers would seem not to have arrived until the following year. They may have found the meeting house, or church, already built for them. However this may be, five years after their arrival a new one was built, and Mr. Hooker was duly installed as its pastor.

In 1670 a second church (Congregational) was established in Hartford, and when the first congregation again planned to build, they suggested that the others join with them. As they "received no answer," they carried out their own plans, removing the pulpit and some seats from the old church to the State House, where services were held until the new building was ready for occupancy. It was finished and opened in December, 1739. As usual, jail, stocks and whipping post were conveniently near.

The church which preceded this new one is said to have had in 1703 a pulpit with "plush cushion and green cloth, with a silk fringe and tassel," while another writer speaks of Hartford's fourth meeting house (the new one would be the fourth if the second congregation's building is counted), as having a pulpit, "the furnishing of which is of green velvet, with cords of green and gold, fancifully entwined around the supporting columns." Such decorations were most unusual in early meeting houses, while the two remarks about a pulpit would seem to furnish an exception to Mr. Pace's statement that there probably were no real pulpits in New England at that time.

A Friend who visited Hartford while the second meeting house was in use, in 1676, says: "The Town stood on the road to the river and ferry," and was "about two miles long. . . . There was a brave River where they built many Ships about a quarter of a mile distant." He went to morning service, and seems to have attracted no attention, but at the afternoon service he "got up and declared the way of Salvation unto them a Pretty while, but after a time by the Perswasions of the Priest and Officers, they haled me out of the Worship house, and hurt my arm so that it bled." He was taken to the "Guard

of Firelocks," and there the officer in charge began commenting civilly upon the extremely cold weather. The Quaker told him that it corresponded with the treatment he had received, and showed his injured arm. The officer "seemed to be troubled, and excused the Magistrates" for this lack of courtesy.

Before a hundred years had passed, Hartford's First Church of Christ was again planning to build, and when the new church was dedicated in 1807 the Reverend Mr. Flint, pastor of the Second Church, assisted, so there must by then have been pleasant relations between the two congregations.

The new church had two "Governor's pews," surmounted by canopies which remained in place until 1831. The building cost \$32,014.26 and was probably designed by Daniel Wadsworth, who took six pews in it. In 1883 the two hundred and fiftieth anniversary of the founding of the church was celebrated.

There were a few Episcopalians among Hartford's early settlers, and in 1664 seven persons, "all of the Church of England," petitioned the General Assembly stating that "the ministry of the country will not baptize our children, nor admit ourselves to communion."

It was, however, more than a century before they had their own church. By 1758 the Reverend Thomas Davies, a graduate of Cambridge University, was the rector in Litchfield, and is known to have held services according to the ritual of the Church of England in Hartford, either in that year or a few years later. In 1763 Hartford Episcopalians bought a lot for £80 and asked the S.P.G., also known in Connecticut as the Venerable Society, to let them have for their rector the Reverend Mr. Winslow, then at Stratford. He was willing to come, but mentioned that in addition to the "bounty" allowed him by the Society, he was receiving from the Stratford congregation an additional salary of £30, with a house and two acres of land surrounding it, and two more acres at some little distance. All of these he estimated to amount to about £100 a year. Before any arrangements had been made, this clergyman was sent by the S.P.G. to Braintree, Massachusetts.

A Yale man, John Beach, became a missionary of the S.P.G. and had charge of the parishes of Newtown and Reading. During the Revolution, he read the prayers for the King and royal family at Newtown one Sunday with a loaded musket aimed at him. Either the man with the musket decided not to fire, or the bullet missed, for the clergyman finished his prayer.

In early days there were twelve missionaries of the S.P.G. in New England, but the nearest to Hartford was in charge of the parishes of Simsbury and Middletown. The Reverend John Viets of Simsbury occasionally held services for Hartford's Episcopalians, but no church was begun there until 1792. In that year John Morgan and Jacob Ogden contracted with Ebenezer Clark,

joiner, to "inclose the church in every particular that belongs to joiner's work, except window frames and sashes, and to set glass," the whole for £90 to be payable, if subscriptions were so paid, in "West India" goods, the balance in cash.

The church was not finished until three years later, after a second subscription of \$595 had been taken up. (It is curious to note how pounds sterling and dollars were used rather indiscriminately in early accounts of money transactions.) The building was consecrated November 18, 1795, as Christ Church. It was built of wood, had an organ, and a Governor's pew surmounted by the usual canopy, and was considered the handsomest church in Hartford. In 1815-16 chimneys were built and stoves installed; at the same time similar heating arrangements were made by the Congregational church.

A new Christ Church was built on the site of the old City Hall, and consecrated in 1829. The architect, Ithiel Towne, of New Haven, is said to have studied drawings of York Cathedral made by the rector, Nathaniel Sheldon Wheaton, while he was on a European tour.

From 1801 to 1811 the Reverend Philander Chase was rector of Christ Church, and later was Bishop, first of Ohio, then of Illinois. During his rectorship, Hartford Parish included East and West Hartford and Manchester. The Reverend Mr. Chase was a man of strong character. While traveling on a river steamboat at one time he decided to hold prayers in the saloon. He suggested that the people in the room kneel, and when but a few did so, in stentorian tones he ordered the others: "Down on your knees, all of you!" and was obeyed.

Hartford's first Baptist church was organized in 1789, and the building was erected the following year. Baptists were the objects of special aversion in early days. Not only was their method of baptism scoffed at or worse, but oddly enough, the fact that they held evening meetings seemed greatly to annoy their fellow townsmen. Some years after the church was built, during the Reverend Elisha Cushman's pastorate, the building was raised, a basement built beneath, and a spire and cupola added. In 1890 a new edifice replaced the old one.

A second church of this denomination was founded in 1834, with the cordial approval of the older body. A church was built for this second congregation in 1853.

New Haven was settled in 1638 by a group from London, under the Reverend John Davenport and Theophilus Easton, and this colony was not united to the rest of Connecticut until 1662.

Visitors to New Haven are familiar with the three old churches on the Green, all dating from about 1814. The middle building, known as Center



CENTER CONGREGATIONAL CHURCH, NEW HAVEN

*Built on the site of the early public burial ground:
the basement has been converted into a crypt.*

Church, claims descent from the earliest church of the settlement, and occupies practically the site of the early meeting house, which was built in 1639-40 in the middle of the market place. A drum in its tower was beaten as a call to worship and the tower also served as a lookout for soldiers. Thirty years later a second building replaced this early meeting house. A few years afterwards a ship with a bell arrived in the harbor, and the bell was purchased and hung in the tower to replace the drum. By 1756 the third building, this time of brick, was erected for the same congregation, very likely in front of where the present United Church now stands. The latter church was designed by the same architect as Trinity Church.

When in 1812 the present Center Church was planned, to be much larger than the third one, it was necessary to obtain the consent of the General Court to build it over one hundred and thirty-nine graves, for until 1821 the Green was the public burying ground. After much discussion this consent was given, and the charming old building, square, with white woodwork throughout, and windows with plain white glass panes (sole exception to the white glass being a handsome stained glass window over the pulpit, commemorating John Davenport, first pastor of the Colony) was erected. In 1821 almost all of the headstones were removed from the Green and set up in the Grove Street cemetery. An exception was made for a venerable little granite stone, beside a later monument, which marked the grave of John Dixwell, one of the three regicide judges who fled to this country when the restoration of the monarchy in England was imminent.

The graves beneath the church were covered in 1879 with concrete, from which the old tombs and tombstones rise, the whole basement having been converted into a crypt.

The Second General Court of the Massachusetts Bay Colony in 1631 decreed that no man had any share in the civil government unless he was a member of the church, meaning the Congregational Society. This law remained on the statute books until 1785, when the charter government was dissolved, but it had been abolished in New Haven as early as 1665, after the colony had been united with the Connecticut Colony where no such law existed.

New Haven's North Church was organized in 1742, and meetings were held in the house of Timothy Jones. Two years later a building was begun on the corner of Elm and Church Streets, permission to build on the Public Square, or Green, having been refused on the ground that the new congregation was "a public nuisance." The New Haven Legislature had early decreed that if "any ordained or licensed preacher preached within parish limits without the consent of the pastor and majority of the congregation he was to be arrested and carried out of the colony as a vagrant."

The two congregations had separated chiefly because of the Reverend James Davenport's extraordinary revival methods when he visited New Haven. Some of the more conservative objected to him, especially when he denounced their minister from his own pulpit. When their remonstrances had no effect, they withdrew.

Twenty years after the seceders built the North Church it was necessary to enlarge it. The front was moved to Church Street, and a steeple built whose color gave the name by which the Blue Meeting House was long known.

In 1768 the Reverend Jonathan Edwards came as minister, at a salary of "£100 lawful money, the use of a dwelling house, and a supply of firewood."

The following year a new meeting house was begun, known as Fair Haven Church, and a committee was appointed to select thirty from the thirty-five hymn tunes then in use. These thirty were sung in turn, five each Sunday, and then repeated in the same order. The new meeting house was not long used, for in 1796 Fair Haven united with a congregation known as the White Haven, and they sold their buildings and erected the present building known as the United Church.

This has been altered, the galleries lowered, the winding stairs in the vestibule replaced by broader, straighter flights, while the old mahogany pulpit was also removed for the present one of carved rosewood, quite out of keeping with the white pillars in half relief behind it. Two old chandeliers at the sides of the auditorium were ruthlessly taken down at the same period. One, it is said, was used to repair the beautiful central glass chandelier which survives and is very delicate and graceful. After using part of one side-chandelier, the rest was, according to an old story, thrown out as rubbish, while the other was sold to Guilford church, and by that congregation to Durham's Episcopal church. Another story states that the central chandelier was sent to Tiffany's in New York to be repaired, but that when the building was in readiness for it to be rehung, it was found that no one in this country was capable of repairing it properly, so it was then sent to France, where the work was done and the chandelier sent back to its former abode.

A tablet in the United Church commemorates Roger Sherman, first Mayor of the city, Treasurer of Yale University, a Judge of both Colony and State, a member of the Committee which drew up the Declaration of Independence, of that which reported the Articles of Confederation, and of another which framed the National Constitution. He was also a signer of three charters of American Liberty.

The Methodist church on the Green was begun in 1821, and when almost finished was badly damaged by a storm. The present one was built in 1848.

One of New Haven's earliest settlers, Thomas Gregson, sailed with



UNITED CHURCH, NEW HAVEN

*Built by the congregations of the old Fair Haven
and White Haven churches, which united in 1796.*

Captain Lamberton for England in 1640. Neither ship nor a single passenger was ever heard of again, but a strange tale of the mirage of the ship which was seen some time after its departure was believed to prove that it had been lost.

Gregson's son inherited New Haven lands which in 1736 were conveyed by his descendant, William Gregson of London, to the Reverend Jonathan Arnold, for the building of a church in which services were to be conducted according to the English ritual, and also for a parsonage and glebe. When, however, the clergyman took possession, and began to plough the land, he was opposed "in a riotous and tumultuous manner" by those who were determined that no Episcopal church should be built. His servants and cattle were abused, and finally he was forced to quit the attempt.

Early in the Eighteenth Century, a certain Mr. Smithson gave a Prayer Book to young Timothy Cutler, Harvard graduate, then studying for the Congregational ministry. By 1720 Cutler was President of Yale College, and two years later told the trustees that he had decided to become a clergyman of the Church of England. He, together with two of the best tutors in the College, Brown and Johnson, duly sailed for England to be ordained. Brown died there of smallpox, but Cutler lived to become rector of Christ Church, Boston, and Samuel Johnson to go to Stratford, Connecticut, where he remained for fifty years.

Another conveyance of the Gregson lands was made in 1752, and Trinity Church was then built on the Green, its congregation numbering twenty-four families, or "eighty-three souls." The first rector, the Reverend Ebenezer Punderson, a graduate of Yale University, was first in charge of a Congregational parish in Groton; later he became an Episcopalian, and a missionary of the S.P.G. He left New Haven for Rye, New York, in 1762, and died there.

An early regulation of Trinity Church decreed that "each member, whether Wardens or Vestrymen, who shall neglect to attend any evening meeting when properly adjointed, shall pay 1 sh. in hard money for the benefit of the parish poor, unless he can shew a reason that is satisfactory."

Trinity had an organ by 1784. Four years later, when it was necessary to enlarge the church, two men agreed to build a twenty-foot addition in the rear, making the necessary changes in placing pulpit, reading desk and chancel without cost to the congregation, provided the builders and their heirs should have ownership of all the new pews installed. This was agreed on. The present beautiful stone Gothic building was erected between 1812 and 1814.

On their return to England, the Commissioners sent to the New England colonies by King Charles II stated that the Connecticut Colony "will not hinder any way from enjoying the Sacrament, and using the Common Prayer Book, provided that they hinder not the maintenance of the public minister."

This statement was optimistic, for Connecticut did all in her power, short of actual violence (and even this, as has been seen, was occasionally resorted to), to prevent Episcopalians from having churches or from meeting in public buildings, for many years after this visit.

Not long ago, among some old records in New Haven a note was found which deplored the prevalence of "crime and Episcopacy."

New Britain organized a church about 1756, and here sermons from one to two hours long were the rule. Listeners felt wronged if these were shorter, and settled down contentedly in their seats after the minister turned his hour-glass upside down, and began on the second hour.

Early Connecticut histories mention "Sabada" houses, small buildings near the church, provided with rough seats and a fireplace. To them church-goers repaired for the short interval between two long Sunday services; here they warmed themselves in winter, and some say they cooked and heated food. New Britain had such a Sabada house, sixteen feet square, with a big chimney.

Another way of aiding people living at a distance from the church to attend services was known as the "ride and tie" system. A farmer owning a good horse rode for half the distance, with his wife on a pillion behind him; then he dismounted, tied the animal, and continued the journey on foot. A neighbor who had walked then mounted the horse, and rode for the rest of the distance.

Farmington, settled in 1644, organized a church the following year, but the site of its first meeting house is not known. In 1771 one was built by Captain Judah Woodruff. The timbers are reported by the Reverend Charles A. Pace, already quoted elsewhere, to be today almost absolutely plumb, while the ridgepole sags but two inches. The old pews and pulpit which Captain Woodruff is said to have carved, while he was adorning the sounding board with vines, are all gone.

One of Connecticut's earliest churches was organized in Wethersfield in 1636, a year after the settlement was founded. People were constantly removing from here, largely because of religious differences, the chief cause of these being apparently the "half-way" covenant, or whether or not children of non-church members might be presented for baptism. One group left and founded the town of Hadley, Massachusetts.

Probably no meeting house was erected in Wethersfield until 1647, when there is record of a contract given to Joshua Jennings to put in wainscoting, seats and pulpit. He was to be paid in wheat, peas and Indian corn. For ten years the church used a drum to call worshippers, but then, in spite of the objections of some of the members, a bell was installed.

There were the usual two Sunday services here, but one circumstance mentioned in connection with the second service does not seem to have been habitual elsewhere.

At this service, "even if zero weather froze the parson's breath" (and it must be emphasized that these early churches were absolutely unheated), all babies born since the preceding Sunday must be presented for baptism.

A second meeting house was built in 1685, but not until thirty years later were pews installed.

A third one of brick was begun in 1761, and to raise the money for it the town voted to accept various kinds of produce as payment of taxes, including onions at three pence a bunch, which led to the tale that the church was "built of onions." This edifice was modeled after Boston's Old South Church, with a Christopher Wren spire, and was long considered the handsomest church building in New England outside of Boston. It was seventy years before an attempt was made to heat it, and then stoves were set up, the long pipes running across the interior. These often leaked so badly on the worshippers that pans were placed on the floor beneath the joints to catch the soot. In 1882-83 the building was remodeled. Many stirring meetings were held in this church in the stormy days immediately preceding the Revolution.

There was no Episcopal church in Wethersfield until 1871, but the first Baptist church was built in 1816, the first Methodist church eight years later.

A letter written five years after the second meeting house was built, describes the earliest one as "solid mayde to withstand ye wicked onsulsts of ye Red Skins." In the third one for the first time men and women were allowed to sit together, instead of on opposite sides of the building. Benches were placed down the middle and along the sides, the Governor and other magistrates occupying the best; then came the military, or those holding offices; then the aged and those entitled to be called "Mister," and finally the others. Women were similarly placed according to their social position.

Derby's first small meeting house, erected in 1682, was followed by a new one in 1718. A third was contracted for about a century later, one of the clauses in the contract stipulating that there should be furnished "suitable and wholesome board and washing for the workmen while employed in said work, and a reasonable quantity of liquor for said workmen to be drank in the yard where said work is done."

Derby's first Episcopal church was begun in 1737.

Stratford was settled in 1639, and a meeting house built shortly afterwards. Stratford Episcopalians were visited by the Reverend George Keith, who for twenty-eight years had been a Quaker, but was then ordained as an Anglican clergyman. He preached "in the meeting house occupied by Mr.

Gordon Saltonstall," apparently with the consent of its congregation. The Episcopalians petitioned Trinity Church, New York City, for a missionary, and in 1706 the Reverend Mr. Muirson came, but did not fare so well as his predecessors, for he was not allowed to use the meeting house. On the occasion of his second visit, a member of the Council stationed himself in the highroad, and employed other men to do the same, all forbidding anyone who came along to attend "the assembly of the Church of England," and threatening any who defied this order with a fine of £5.

Not until 1714 did the Episcopalians succeed in having a church of their own, but in that year Christ Church, the oldest Episcopal church in the diocese of Connecticut, was built; "a small wooden building, forty-five feet and one half long, thirty and one half wide, and twenty-two between the joints, or up to the roof." The first minister, the Reverend Samuel Johnson, already mentioned, received no regular salary, and described his parish of some forty families as having no other Episcopal church west within forty miles, save a small wooden one at Fairfield, and "none east within 100 save at New London, where they are building a small wooden church somewhat larger than ours."

In 1743 a new Christ Church was built, with unusually fine large window panes, and a beautiful chandelier, from which depended many glass prisms. Chandelier and window glass are said to have been destined for a Spanish convent, and were captured by a British ship from the Spanish merchantman which was transporting them. The organ, brought from Boston, is said to have been the first used in a Connecticut church.

Robert Fairchild, a native of Stratford, made a brass weathercock which topped the steeple of the second church. During the winter of 1777-78 this weathercock served as a target for British soldiers then stationed in the town, but apparently they were not good marksmen, for it withstood their efforts to shoot it down.

This second Stratford church was in perfect condition when in 1858 the congregation decided that they must have a new building. So solid were the old beams that it proved very difficult to demolish the church; teams of oxen were attached by long ropes to the steeple, and long tugged in vain before the staunch timbers at last yielded. The brass weathercock was allowed to grace the steeple of the new church, but the beautiful old chandelier was pillaged of its prisms, and its fate is unknown.

Darien, until 1820 a part of Stratford, had an early Congregational church, for on the present building, erected in 1837, the Daughters of the American Revolution have placed a tablet commemorating "the capture of the Congregation by the Tories who in ambush lay" in 1781, as described in doggerel verse by Peter St. John, one of these captives.

Milford, settled about 1639, had when Washington visited it a century and a half later, "but one Church, or in other words but one steeple," as he noted in his diary. This stood on the old Green, where today stand two typical New England meeting houses of quite venerable appearance. The First Church owns a number of pieces of silver, the work of early Connecticut silversmiths.

In the old Milford burial ground is a monument to Captain Stow, with the inscription: "Two Hundred American Soldiers, in a destitute and dying condition, were brought from a British Prison ship then lying near New York, and suddenly cast upon our shore from a British cartel ship, on the first of January, 1777."

In spite of the care and nursing by Milford's people, forty-six of these men died in one month, and were buried in a common grave. Captain Stow and his wife took a prominent part in the attempt to save their fellow countrymen's lives.

Fairfield's first meeting house was built of logs about the year 1640. For more than fifty years this parish included Bridgeport. Two other meeting houses succeeded the early one within little more than a century. During the Revolution the minister, the Reverend Mr. Eliot, received a salary of \$300, and was obliged to build his own fires in the meeting house. After the British burned the town he removed to Boston.

Fairfield's second congregation to organize were Episcopalians. They built Trinity Church in 1725. This, as well as the meeting house, was burned by the British. Henry Caner, afterwards rector of King's Chapel, Boston, was Trinity's first rector.

Stamford had an early meeting house, for in 1669 there is a record that a new one had been ordered built, but this was not done until 1705-06.

It had been enacted at an early period in many New England settlements that one man of each household should come to church fully armed, ready to defend the congregation against Indian attacks. Those who failed to do so might be fined 12 d. Sentinels wore coats "basted with cottonwool" in some of these settlements, "and thus made defense against Indian arrows." A number of the early meeting houses and churches in New England, as also in the early southern settlements, had a lookout on top of the meeting houses, or spires pierced with loopholes to serve for the same purpose.

Greenwich had no minister until 1674, the Legislature refusing their petition to be separated from Stamford "unless the town should provide and maintain an orthodox minister." Otherwise worshippers must go to Stamford. From this it seems that the petitioners must have been Episcopalians.

Greenwich's first Episcopal church, known as Horse Neck Chapel, was not built until 1749. It stood on the same side of the road as the present church,

but nearer the brow of the hill. Most of the congregation lived at Cos Cob, and for their convenience a flight of steps was built against the hill. Down these steps General Putnam urged his horse when he escaped from the pursuing British. The chapel was blown down in a severe windstorm. A second wooden building replaced it in 1832, was razed and replaced by one of stone, consecrated in 1856 as Christ Church. The present handsome building dates from 1910.

In a lower room of the church is preserved half of the double door of the old Horse Neck Chapel, given by a parishioner. The other half was stolen. The old Bible and Prayer Book may also be seen here, and in the latter some early patriot scratched out the prayers for the King and royal family.

Returning along Long Island Sound and traveling eastward one comes to Saybrook, a very old settlement. A fort was built here on the Connecticut River by Lionel Gardner about 1635, he having been sent for that purpose. Around the fort he laid out a town, which Mr. Rawson Haddam remarks, "is the first town in New England to have a definitely thought-out city plan."

Saybrook at first included the presentday towns of Chester, Essex, Westbrook, Lyme, Old Lyme and East Lyme. The first religious services here were held in the fort, but in 1681 a church was built not far from it. A second building, "uptown on the Green," succeeded this in 1726, and faced south. The present church was opened for services on New Year's Day, 1840, opposite the third one, which was then razed. On the church is a tablet, stating: "The First Church of Christ in Saybrook, organized in the Great Hall of the fort, in the summer of 1646."

Some twenty years after this first congregation organized, the "Black Hill Quarter" of Lyme was allowed to form a separate parish.

New London's first congregation met in a barn, and about 1655 built their first meeting house. A second and a third one followed, the last being burned by the British, for in 1780 it is noted that the Congregationalists were allowed to use the Episcopal church for services.

There is said to have been but one Episcopal church in the New England colonies in 1680. When in 1702 John Talbot, one of the S.P.G.'s earliest missionaries, preached in New London, these were the first services of the Church of England held in the colony. There seems to have been no opposition to these services.

The first Episcopal church, built in 1732, was also burned. At the outbreak of the Revolution the congregation was disposed to support the King, for they enjoyed royal patronage, and had received royal gifts. The Tory clergyman, Graves by name, in time became so obnoxious to the majority of his congregation however, that one day a band of patriots entered the church during service, dragged him from the pulpit and out of the church,

while others rang the church bell furiously. Graves left New London, and the town voted that thereafter no one should enter the church as its clergyman who would not vow allegiance to the free States of America, and pray for their prosperity on land and sea.

Since the church was in use as mentioned before the Revolution was over, the building must either have been repaired, or a new one built almost immediately to replace the burned one.

In 1708 there were forty-one Congregational churches in the four Connecticut colonies, and but one Episcopal church, that at Stratford. But by 1784 there were fourteen Episcopal clergymen here, and ten of these met in that year and chose the Reverend Samuel Seabury as their bishop elect. He could not be consecrated in England, for reasons already mentioned, so the American clergy turned to the Scottish bishops, who were not required to take the oath of allegiance to the English sovereign. After some parleying, Seabury went to Scotland and was duly consecrated in that same year (1784), the ceremony taking place in the private chapel of Bishop Skinner, of Aberdeen. Bishop Seabury thus became the first Episcopal bishop of the new American Republic. His father, at first a Congregational minister, had shortly before this been ordained an Episcopal clergyman.

Norwich's first Congregational church was built in 1793, and to prevent the fires which so often destroyed early buildings in the colonies and newly formed Republic, the sexton was "allowed to demand one quarter of a dollar for every footstove left in the house after meetings were ended."

Norwich Episcopalians had organized before this in Chelsea, and in 1749 had built on the site of the present Christ Church. This first church was closed during the Revolution, and in 1789 was moved to another site. Trinity Church, built in 1829, was first intended to be a new Christ Church, but received the present name when the congregation of Christ Church decided to build elsewhere.

Brooklyn is a quaint, charming village, and on its Green are two old churches. One of these, of wood, with a tall steeple, the whole painted white, bears a tablet which states:

"This the First Ecclesiastical Society of Brooklyn, Connecticut. The Petition to be organized presented to the General Court, May 11, 1721. Petition granted by the General Court 1731. First building erected 1734. This Meeting House built 1771, under the leadership of General Israel Putnam. He was elected 1772 caretaker and bell ringer at a salary of £3 a year. Colonel Israel Putnam died May 19, 1790, and was buried from this church. The Society refused to obey the mandate of the Convocation of Windham County in 1819, and became Unitarian in its affiliations."

(One wonders why the famous American becomes both Colonel and General in the same inscription!)

South Killingly church organized in 1715, although apparently no building was erected until 1746. In 1915, however, they celebrated their two hundredth anniversary.

The Reverend William H. Beard, the first minister here, found much contention among his congregation about building a new church. This led to the withdrawal of part of the congregation, who built in 1757 what was called the Breakneck Church, the first Separatist, or Strict Congregational church in Windham County.

Groton had the first Baptist church incorporated in Connecticut, this in 1785. They built on Main Street, and the Reverend Valentine Wightman was an early clergyman. A new church was built in 1831.

Franklin had "commenced" a meeting house, Congregational of course, in 1782.

Incidentally the first Presbyterian church in Connecticut was built in 1723; the first Methodist in 1789.

Lebanon is three miles from the railway station, and very charming, with its old Green, surrounded by houses some of them old, and the brick church which in 1807 replaced one built more than a century earlier. Unfortunately the present building has been renovated and the high old pulpit removed, also the hand-wrought woodwork, in egg and dart pattern, said to have been designed by the artist son of Governor Trumbull of Revolutionary fame.

A number of early settlers in Canterbury came from Barnstable, Massachusetts, and their Congregational church owns a silver cup, inscribed: "The Gift of Barnstable Church, 1716."

Until 1827 the nearest church to Willimantic, then Windham, was at Windham Center. Then the Baptists organized, and in 1829 built a church.

The fifth Episcopal church in the Connecticut Colony was built in Hebron. In this town the Reverend Samuel Peters was born. He has been called the "author of the Blue Laws." A graduate of Yale University, he took orders in 1760, and returned to his native town to be rector of the Episcopal church there. An ardent Loyalist, he increased his unpopularity by writing letters to prominent New Yorkers and Englishmen against the American cause. After he had frequently been warned, the Sons of Liberty attacked him, and he was obliged to leave the country. He then wrote his unveracious "History," signing it: "A Gentleman of the Provinces."

He thus alludes in part to his native town:

"Hebron is the center of the province . . . a large meeting house stands

on a square where four roads meet . . . it is a bed of farmers on their own estates. . . . In 1740 Mr. George Whitfield gave them this laconic character: 'Hebron is the stronghold of Satan, for its people mightily oppose the work of the Lord, being more fond of earth than of Heaven.' " Peters mentions among its inhabitants: "the Rev. Samuel Peters, an Episcopal clergyman, who by his generosity and zeal for the Church of England, and loyalty to the House of Hanover, has rendered himself famous both in Old and New England, and in some degree made atonement for the treason of his uncle Hugh, and of his ancestor on his mother's side, Major General Thomas Harrison, both hanged at Charing Cross in the last century."

Soon after 1794, John Davies, member of a prominent family in Judea, later the town of Washington, built an Episcopal church for his family and others of that faith. The Reverend Thomas Davies, of the same family, was an early rector. John Davies' father deeded land in Litchfield for a church, the rental to be "one peppercorn to be paid annually on the feast of St. Michael the Archangel, if demanded." St. Michael's was built in 1747, one mile from the present church.

Litchfield's Second Congregational Church, of which Lyman Beecher, father of Mrs. Stowe and of Henry Ward Beecher was pastor, was built in 1782, and is no longer used for services.

Bethlehem, or Bethlem, meeting house, built in 1738, had for its first minister the Reverend Joseph Bellamy, who kept a "racon" tavern, or allowed travelers to stop over night, or for meals, after which they paid what they chose for their entertainment. He was a prominent theologian, and President Stiles says that he was worth £1,800, which made him one of the wealthiest clergymen in the State. He was also witty and amusing. One day, asked by a brother clergyman what was the best way to get people to attend church, he replied: "To place a barrel of rum under the pulpit."

Bellamy was followed by the Reverend Azel Backus, first President of Hamilton College, and as noted in his way as Bellamy. He had the reputation of preaching terrible sermons, full of fire, brimstone, and threats of hell. Once, when filling another pulpit, one of his hearers asked him if he always preached such sermons. The clergyman replied that that particular one was nothing to his usual ones, adding that he was obliged to preach such, for his congregation had "been so long kicked and spurred by Dr. Bellamy that they will not feel gentle preaching at all."

Mr. Backus was a noted teacher of Latin and Greek before he became President of the college, and among those who sent their boys to him for schooling was General Wade Hampton, South Carolina's Revolutionary general. Visiting the clergyman one time to see his sons, General Hampton

thought that Backus was obliged to work very hard for his living, and to provide suitable food for his pupils. He asked him why he did not "engage in agriculture." Backus replied that he had no land, and pointing to a meadow adjoining his house, remarked that its owners, sons of his predecessor, would not sell it to him. Hampton said nothing, but soon afterwards the clergyman received a deed to the property which the General had purchased and presented to him.

Bethlehem's third Congregational church for the same congregation, was built in 1836.

In 1707 John Noble and his daughter came from Westfield, Massachusetts, to what became the settlement of New Milford, and built himself a log house. Soon after this, having found the Indians friendly, he left his daughter in their care while he guided "a party of gentlemen through the wilderness" to Albany. On his return he found that his confidence had not been misplaced, for his daughter was safe and well cared for. Five years after his coming, religious services were held in the house of another settler, but the first Congregational meeting house, begun in 1708, was not finished for seven years. It was a thirty-foot square building, and stood not far from the present First Church. There was no church of any other denomination until probably 1733, when the Presbyterians built.

Friends were the third to build a place of worship, their meeting house dating from about 1742.

The Separatists, or Strict Congregationalists built a meeting house here in 1761, but fifty years later disbanded. Baptists built a small one in 1788, but the congregation soon moved away.

New Milford had one of the "Sabbath Day" houses.

There were grave differences of opinion in New Milford's early meeting house over the new custom of having singing at the services, but when a vote finally showed thirty in favor of it, and sixteen against it, the minority yielded gracefully. Then trouble arose over the use of Dr. Watts' version of the Psalms, but this, too, was settled by compromise.

John Woolman came here from New Jersey to learn why so many of the younger Congregationalists, had become Friends. He notes in his journal that at the time of the "raising" of their meeting house, "the Friends evinced their practical wisdom, and drew a large crowd by letting it be known that Ezra Noble, a well-to-do Congregational tanner, would be on hand with a horse wagon. This was the first in the town, numerous local wise-acres had decided that it was impossible to build a wagon strong enough to be drawn by one horse."¹⁵ The early meeting house here became an Episcopal mission.

It was due to early religious dissensions in Stratford that a group of

malcontents left, founded the new settlement of Woodbury, and built a church, replaced in 1747 by a new one. In 1800 a Congregational church was built opposite the Town Hall. North Woodbury built one sixteen years later. The earliest services would seem to have been Episcopal, for about the time that Dr. Samuel Johnson was ordained an Anglican clergyman, the S.P.G. sent a missionary to this section. The first Episcopal church in what is now Woodbury, however, was not begun until 1771, nor was it really finished for many years. In 1882 it was consecrated as St. Paul's. Jesse Lee, the Methodist, preached here in 1790, but the first Methodist church was not built until 1824.

Roxbury, named in 1743 as "the rockier part of Woodbury" was one of those settlements which enjoyed "winter Privileges." Early Connecticut laws obliged attendance at church services, and in consequence remote parts of a parish often petitioned for these winter privileges which meant that during the severest months a preacher might come and conduct services for them in their homes, or in a schoolhouse. In other cases, distances were responsible for petitions to establish other parishes, with ministers of their own.

Episcopalians are mentioned as having built a "new church" in 1785, near the center of what is now Roxbury, and Baptists organized in 1790 and about ten years later built a church, but in 1825 this was turned into a schoolhouse.

Danbury's first meeting house was built in 1783 or 1785, and stood until 1859.

Sharon had an Episcopal church in 1755, with a clergyman sent by the S.P.G. In 1819 a new one was consecrated as Christ Church.

The first Congregational church built in the town stood near the site of its early log meeting house, built in 1739. Three years later, a more permanent one had replaced the first.

No Methodist church was built in Sharon until 1835.

As a matter of record may be mentioned Cheshire's Congregational church on the Green, bearing on its cornerstone the date: 1825; quiet little Bethany's Christ Church, built in 1809, designed by David Hoadley, and a Congregational church here, built about a century ago; finally Colebrook's church built in 1795, whose first pastor was Dr. Jonathan Edwards, son of the eminent divine of the same name.

Dates of the founding of a few more early Congregational churches are: Woodstock, 1690; Windham, 1701; Canterbury, 1711; Ashford, 1718; East Putnam, 1720 and Plainfield, 1805.

By 1768 there were twelve Baptist churches in Connecticut.

After their early missionary chapels, almost all of which disappeared

long ago, there were no Catholic churches in New England until Boston's Holy Cross was built.

The Reverend Nathan Perkins of Hartford undertook a missionary journey through Connecticut and up into Vermont, lasting from April 27 to June 12, 1789. He kept a diary which is one continued wail but which none the less gives a picture, even though embittered, of living conditions of that time. To quote a few extracts:

"Took leave of my family, a tender companion, and five dear children, with painful reluctance, and an anxious heart." On his first day's ride he found "Dear travelling—no hay—no oats—My horse deeply grieved." About "Sun-set" he arrived at Southwick, and "procured horse-keeping for 2 sh. per night." (Reverend Perkins almost always lodged with the local minister, and loud and bitter grow his complaints in the diary, as he proceeds northward through Massachusetts.)

"Westfield—Rev. Mr. Atwater an agreeable man—an ingenious and cunning philosopher." (This was one of the agreeable stops, for this clergyman showed him his garden and his nursery of English and Italian mulberries, and evidently made his brother clergyman comfortable.)

At "Pitsfield" he found a small meeting house, but few attended the services he held. They were (whether because of this non-attendance or not) "of loose morals—loose principles," while the minister's wife was a handsome woman, but a bad cook. She had eleven living children, which might partly explain her cookery.

On the Friday following the beginning of his trip (four days) he "entered ye State of Vt. a bad appearance at ye entrance—Pawna! ye first town—poor land—very unpleasant—miserable set of inhabitants—no religion—Rhode Island haters of religion—Baptists, Quakers and some Presbyterians. No meeting house."

Bennington's people were "proud—scornful—conceited and somewhat polished." They had a small meeting house, with the Reverend Mr. Swift, "ye Apostle of Vermont" (one suspects the traveler of sarcasm), "as minister."

Airlington (Arlington) had an Episcopal church, while Manchester had a small meeting house, but half the inhabitants were Baptists!

At Middleton (Middletown) he preached in a dark room to very serious, attentive people, chiefly Congregational Separatists, and put up at a "kind man's house," but had "wretched fare—wretched bed—eat up with flees—no hay—my horse starving." Worst of all was Brandon, for which he has not a kind word.

Still traveling northward, he preached in a log house in New Haven, Vermont, and was "greatly tired by now—nothing but brook water to drink."

He writes that "words cannot describe" his hardships. "All alone among log huts—people nasty—poor—low-lived, indelicate—and *miserable cooks*. All sadly parsimonious."

He seems to have little sympathy with the poverty of pioneers, or for the hardships which they were enduring with fortitude. He does admire their strength and pluck, and comments with some admiration on the hard work the women did. He takes occasion to set down in his diary some moral observations at the expense of the women at home in Hartford, who are so much less affectionate to their husbands than these rough women who work so hard under such adverse conditions, while the Hartford women are well housed, have carriages and horses to convey them, etc., yet are so discontented.

The good man was overjoyed to end his journey, and especially bewailed the lack of drink which had befallen him everywhere on the way. "Brook water" was not at all to his taste.

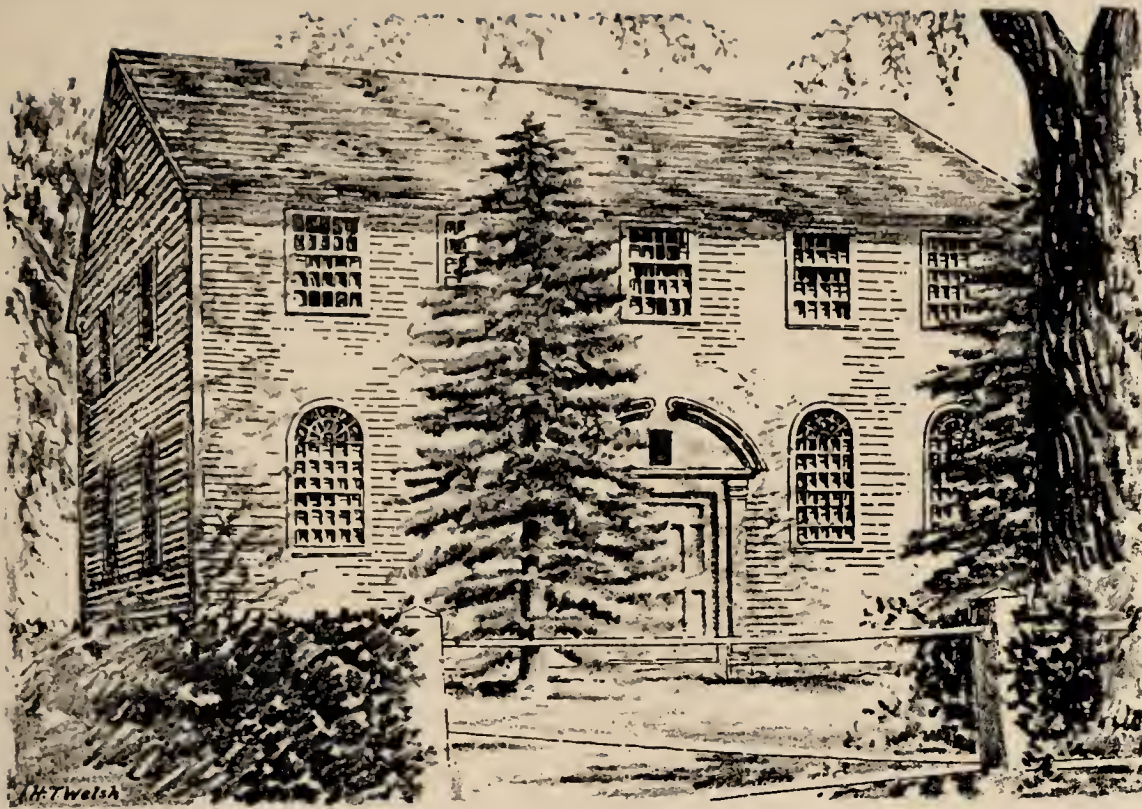
Fortunately for the reputation of early missionaries and clergymen, this diary with its continual and peevish complaints is in striking contrast to other early records. One cannot help questioning what possible benefit so disgruntled a visitor could have been to the small settlements.

Rhode Island and Religious Freedom



FIRST BAPTIST CHURCH, PROVIDENCE

*The third on this site, it was dedicated "midway
between the battles of Bunker Hill and Lexington."*



OLD NARRAGANSETT CHURCH (ST. PAUL'S)—WHICH WAS MOVED TO WICKFORD

Rhode Island and Religious Freedom

LEIF, the Norwegian voyager, is generally believed to have been the first white man to visit the shores of Rhode Island, even though the tradition, held for many years, that the old mill in Newport was built by these early Scandinavian explorers, has been found baseless.

Next to come to this part of the United States was probably the French-Italian Verrazano. He approached land and sailed north into New York Bay, then continued on his voyage. He entered Narragansett Bay and Newport harbor, but made no attempt to found a settlement, and may not even have landed.

Adriaen Block sailed up Long Island Sound from New Amsterdam, and named "Block Aylandt," but neither did he found a settlement.

The first white settler in what is now the State of Rhode Island is believed to have been William Blackstone, an Episcopal clergyman. After having difficulties with his Bishop in England, like other clergymen of the Established

Church if they were thought to be too liberal, he sailed for the new country, landing in the Boston settlement of Massachusetts. In 1634, however, which cannot have been long after his arrival, he went to Rhode Island, having found "the Lord Brethren of Boston" as objectionable (his own words) as the "Lord Bishops of England."

In Rhode Island he settled on the left bank of the river that portion of which, above Pawtucket, now bears his name, in a post where for several years he had no white neighbors, and which eventually became part of Rehoboth, now Cumberland County. He had brought with him from England his really fine library, and was a man of enterprise, for he was the first to cultivate fruit trees in the province. He loved children, and when in time other settlers came and founded the town of Providence, he used to go there with his pockets full of apples from his orchards for the children. He sometimes preached at Providence and at Wickford, but neither place had at that time a church building. Although he is called Rhode Island's first white settler, his land was at that time part of Massachusetts, and was not included in the boundaries of Rhode Island until more than a century later.

Aquidneck, Rhode Island, was purchased from the Indians in 1637, and there is some uncertainty as to whether it or Providence was the first settlement. A hundred years after the settlement of Aquidneck, Cotton Mather remarked scornfully: "If a man had lost his religion he might find it in this general muster of opinionists in Rhode Island." The Massachusetts clergy continued to have no love for their Rhode Island brethren.

Then came Roger Williams. Another clergyman of the Church of England, like Blackstone Williams found himself not in harmony with the doctrines of that Church, or at all events as interpreted by his Bishop, so sought greater freedom of religion in the New World. He, too, went first to Boston, bringing with him his young wife, and arrived there in 1631, a year after the settlement had been founded by Governor Winthrop. He did not, however, find here the freedom he sought, and learned that the colonists had little use for those who did not believe exactly as they did.

He then went to Plymouth, and later to Salem where he was teacher of the church there, but he had been in America only four years when he was summoned to answer in the General Court of Massachusetts certain charges which had been brought against him. He held, among other strange doctrines, these:

That the civil authorities had no right to control conscience.

That the King's grants of land did not constitute just title to them, but that these should be purchased from their Indian holders.

That the oath should not be administered to "an unregenerate man, since the oath was in itself a form of prayer."

He also was wont to declare that Magistrates had no right to punish for breach of the Sabbath, or for any other violation of the "First Table" or the first four commandments. This did not at all coincide with the views of the Massachusetts colonists, and the Court condemned Williams to banishment. Although the sentence was not immediately enforced, learning in 1636 that he was about to be arrested, he fled with four companions to Rhode Island. He now might be classed as a "Separatist Puritan," because of his opinion that Church and State should be separate.

Long before this, Roger Williams had received a royal charter for the Providence Plantations in Narragansett Bay from King Charles II of England, with such liberal provisions that it long remained the law of the Province.

True to his principles, however, Roger Williams and his companions purchased land from the Indians and founded a settlement which they called Providence, and here (for by this time Williams' religious views corresponded with those of the Baptists), was established the first Baptist congregation in America, and what is said to be the second oldest in the world.

An old manuscript now in London, from which extracts were published in this country, says in part:

"The colony of Road Island and Providence Plantations returned their humble thanks to his Matie for sending Commissioners . . . They approved as most Reasonable that Appeales should be made to his Matie's Commissioners They allow liberty of Conscience and worship to all who live civilly.

"This Colony which now admits all Religions, even Quakers and Generalists, was begun by such as the Massachusetts would not suffer to live among them, and is Generally hated by the other Colonies who endeavoured in severall ways to suppress them." (This was after 1652.)

It was many years before Williams and his companions had a church in which to worship. Even seventeen years after the founding of Providence, they are said to have held services in the town's first tavern, Roger Mowbry's, which was built about 1653 and stood on the north side of Abbott Street until 1900.

Finally, about 1700, the first meeting house in Providence was built, "unsightly . . . like a hay-cap with a fireplace in the middle, and an opening in the roof for the escape of smoke." This was built at his own expense by the parson, Mr. Tillinghast, who like his predecessors served the congregation without salary, and it surely must have been the earliest meeting house in the northern States to make provision for heating.

Eleven years after building it, Mr. Tillinghast deeded it to his congregation, requesting that his successor be paid a salary.

Before leaving Roger Williams it is interesting to note that in January, 1936, a committee of the Legislature of Massachusetts voted unanimously to *pardon* him. This was done, not to atone for harshness on the part of some of their ancestors, but because Rhode Island was celebrating its tercentenary, and State officials asked for cooperation from their Massachusetts neighbors, as the sentence of banishment still remained against Roger Williams on the statute books.

Friends or Quakers, seeking refuge from cruel persecution in Massachusetts, came to Rhode Island between 1656 and 1659. Two of their sect had been executed on Boston Common in the latter year for their belief. The Puritans violently objected to the Friends' belief in personal inspiration, and one old man, himself a Puritan, was banished from the settlement for daring to remonstrate at such brutal treatment.

By 1657 the Friends began to come in numbers to Rhode Island, finding here that "shelter for persons distressed for conscience" set up in Rhode Island by the "Apostle of Soul Liberty," Roger Williams. More than two hundred years later, a clergyman writing of him described him as "one of the most disinterested men that ever lived, a most pious and heavenly soul."¹⁶

The Friends in Providence first worshipped in a barn or under a large tree, but a meeting house was begun and partially finished about 1704, at Quinsicket, Lincoln. In Providence there was none until 1724-25. Three years earlier Warwick's Friends' Meeting house was built. One was built at Cranston in 1730, and afterwards used by a Baptist congregation.

Another early settler in Rhode Island, Samuel Gorton, left Massachusetts where he had been imprisoned and fined and was in danger of his life, and came to Rhode Island in 1641, finally settling where the town of Warwick now is. The Puritans could not find bad enough names to call him. He was undoubtedly "contumacious," one of the adjectives they employed against him, for when he went to Providence even Roger Williams thought of removing to Patience Island since Providence did not seem large enough to hold them both. Matters even became so troublesome that a group of Rhode Island colonists sent to Massachusetts and asked aid in dealing with Gorton and his followers, known as Gortonoges. But Gorton himself left Providence for Pawtuxet, and then went to Shawomet (Warwick). When this part of the country passed by Royal Charter under the control of Rhode Island, Gorton and his Gortonoges settled down peaceably and observed the laws rigidly. Warwick had a meeting house by 1730.

By 1726 a new meeting house for the Baptists replaced Parson Tilling-

hast's meeting house in Providence, and this was used for fifty years. By that time a new one was again needed, so in 1774 this third one was built. Nearly a third of its cost of £7,000 was raised by means of a lottery. James Gibbs drew the plans after St. Martin's-in-the-Fields, London, and these plans were adapted and executed by James Brown, of the eminent Providence family, and by James Sumner, architects. The beautiful old building was dedicated "midway between the battles of Bunker Hill and Lexington."

The slave gallery has been altered and the old square pews removed, but the church is still in use. Probably all of the Presidents of Brown University have attended services here.

In 1792 the pastor was Stephen Gans, who had been a surgeon in the Continental Army. Taken prisoner by the British, and confined in chains on a prison ship, it is told that he bore the scars from these chains to the day of his death.

Funeral ceremonies were held here when news came of the death of Washington. "From a pulpit draped in black, Colonel George R. Burrall delivered the funeral oration . . . The entire ceremony was carried out with the preciseness of a military funeral. Half-hour guns pealed at sunset, and the bells tolled their solemn notes until curfew time."¹⁷

The authorities of the established Church of England and the English sovereigns were by no means unmindful of the religious state of the new colonies, as has been shown more than once. Queen Anne commissioned Sir Francis Nicholson, "Lieutenant-Governor of New York, Virginia, and Maryland" to investigate the condition of the Church of England in these colonies about the year 1688. As a generous donor of communion silver and church Bibles, she was doubtless more than commonly interested.

Sir Francis visited Providence, where a number of Huguenots had by this time settled. Gabriel Bernon, Pierre Ayrault and Robert Gardner, or Gardiner, helped to establish an Episcopal church here, of which the Reverend Robert Lockyer was the first clergyman. He remained but three or four years, but during this time Trinity Church, "esteemed handsome," was built. Lockyer, writing of it, said: "The place where in we meet to worship is finished on the outside all but the steeple . . . the inside is pewed well, although not beautiful."

The Reverend John Honeyman or Honyman, the first missionary sent to Providence by the S. P. G., followed Mr. Lockyer in 1704, and so increased the number of Trinity's congregation that the church was too small. In 1725 a new one was built, said to have followed plans sent from London, copied from St. James' Church, Piccadilly.

Another early writer calls the first Episcopal church in Providence "St.

John's," formerly King's Chapel, so possibly the name "Trinity" was not used until the second church was built while the Reverend John Lockyer was the rector. The same writer states that the Reverend John Honeyman, the S. P. G. missionary, wrote back to London that the people of Providence were "in great want of a missionary," for "through the want of instruction, the people were become quite rude, and void of all knowledge in religion." He also states that the congregation raised £700, and June 1, 1722, they began to build "a plain church."

Nathaniel Kay, Collector of King's Customs, willed his house and land together with a sum of money to Trinity Church, to build a schoolhouse, "to teach ten boys their grammer and the mathematics gratis." He also presented all of the Rhode Island Episcopal churches with silver communion vessels.

Grace Episcopal Church, Providence, was organized in 1829.

Methodists visited Providence in 1787, when Freeborn Garretson preached by invitation in the Beneficent Congregational Church. Three years later, Jesse Lee preached in the town, but the first Methodist church was not built until 1815.

St. Patrick's, the first Catholic church, was built in 1843.

In early Rhode Island days the Episcopal church was not a strong one. The Baptist was the chief and most influential denomination. A young Baptist, so a story goes, fell in love with a beautiful young Quakeress, but despite religious tolerance in some matters, Baptists and Quakers could not lawfully marry. The lover accordingly proposed:

"Ruth, we'll join the Episcopalians, and both go to hell together." They did join the "Episcopalians," and were married soon afterwards.

Isaac Putnam Noyes, in his *Reminiscences of Rhode Island and the Providence Plantations*, tells of a colored preacher in Providence who in the early days announced prices for an entertainment which was to be given for the benefit of his church as follows:

"The first ladies and gentlemen, ten dollars; the second ladies and gentlemen, five dollars; the third ladies and gentlemen two dollars and a half; the rufty scruffs, fifty cents." Mr. Noyes adds: "There were none of the latter."

Providence's First Congregational Church was built in 1723, on the corner of Benefit and College Streets, on part of the orchard of Chad Brown, an early Baptist minister here. It was "a spacious but very plain meeting house, without a steeple, with two rows of windows, the upper tier lighting the galleries," and was used until 1794-95. The church was unheated save for the minister's room, and "was lighted by candles, which at times provokingly dripped from the chandelier, to the discomfiture of the pew-holders in that vicinity."¹⁸

Twenty years after this church was built part of the congregation with-

drew and organized a second parish, but did not build for seven years. When in 1750 they built their church it was so large that it was used for three years in which to hold commencement exercises of Brown University.

In 1794-95 the first congregation built a new church on the corner of Benefit and Benevolent Streets, and the old building was used for some years as the Town Hall. In 1814 the new church burned to the ground, but some of the pipes of the organ, said to have been the first used by any Congregational society in this country, were saved and were used when the new building which stands today was erected.

Its architect was John H. Greene, who designed a number of the fine residences in Providence, and both St. John's and the Universalist church. He considered the Congregational church his masterpiece. Its exterior has been little changed, save that the steeple is lower than as originally, for the top was blown off in a fierce storm in 1836. The bell, cast by Paul Revere and his son, is said to be the largest and heaviest ever cast by them.

The Pine Street church was built in 1805.

There was no regular pastor for the two Congregational churches in Providence between 1774 and 1783, but the Reverend John Lothrop of Boston, descendant of the earlier clergyman of that name who settled in Barnstable, came to preach for part of the time in 1775-76.

Rumford, originally known as Rehoboth, was founded by the Reverend Samuel Newman. A tree at Rumford has been marked by a tablet stating that Roger Williams stopped here for a time after being banished from Massachusetts.

Mr. Newman was another of those clergymen of the Church of England who for doctrinal or personal reasons broke with that church, and coming to the new country founded what became known as Congregational churches. Leaving England at the time of the religious persecutions for which Archbishop Laud was responsible, Mr. Newman went first to Dorchester, Massachusetts, then to Weymouth, and finally with a number of his congregation came to Rhode Island. In 1643 a Congregational church was built in Rehoboth. The present building, two hundred feet removed from the original site, dates from 1810.

Samuel Newman was the author of a Bible Concordance on which he worked during his stay in Massachusetts.

In 1663 John Myles and a group of followers left Rehoboth because of religious differences, and settled at Swansea, Massachusetts, and later in Rhode Island. This group built a Baptist church, but here, too, religious differences caused another split.

John Myles founded a Baptist church, but later some of its members with-

drew and founded a Congregational church. A meeting house for them was moved in 1737 from another place, and on its site now stands White Church, which was built in 1805 and is still standing, extensively remodeled and enlarged. Profits from a lottery helped to build this church.

Rhode Island had a Huguenot colony at Frenchtown, near Kingston, with a church, schoolhouse, and twenty-five houses. In 1686 the Reverend William Guy, from Charleston, South Carolina, was the clergyman here. Three years later, because of differences between the French and English, this settlement was abandoned. The church later became the Episcopal church of Manokin.

In 1699 Gabriel Bornon, a recently arrived Huguenot, was the first man to sign a petition addressed by a group of sixteen men of Newport to the "Earle of Bellomont" for assistance towards the maintenance of a clergyman in the settlement.

This petition was sent to the Board of Trade, London, England, and its members forwarded it with a letter of recommendation to the Bishop of London that the petition be granted. He in turn forwarded it to the King and in 1704 the missionary of the S. P. G. who was already officiating in Providence was sent to them, so that for a time at least he must have served both congregations.

Quoting from *Old-Time New England, Bulletin of the Society for the Preservation of New England Antiquities*:

"These and other efforts of the good people were crowned with success in the year 1707. The Reverend Christopher Bridge arrived to minister to them, and under his supervision, the Church was erected and dedicated to St. Paul in the same year." Queen Anne, who had by then succeeded to the throne of England, gave the church a bell.

Another chronicle states that a parish had been organized here a year before the petition was sent, and by 1702 the first church was built. It calls the clergyman Charles instead of Christopher, and states that he came to Narragansett from King's Chapel, Boston, remaining but two years, after which he went to New York.

The confusion in dates may well be one of those where the organizing of a parish is mentioned in such a way as to imply that a church was built, when such is not the case.

Again quoting from the *Bulletin*:

The lot on which the church stood "was given by Captain Benoni Sweet, and is situated some five miles south of Wickford, and about half a mile west of the elbow of the Great Country Road (the Post Road), known as 'Pender Zeke's corner.' "

The next Rector after Bridge was perhaps Reverend Joseph Warren (1796

to 1805) and it was during his Rectorship, in 1799, that it was decided to move the church to Wickford. Before continuing with the church history it may be remarked that if the Reverend Joseph Warren was the second rector, it would mean that the first one officiated for over eighty years! Surely that would be a record indeed.

Joseph Warren was undoubtedly a subsequent, although not the second rector, and more reasonable is the statement of another chronicler that ten years after the first St. Paul's was built, the Reverend William Guy from Charleston, South Carolina, officiated in it, and also Mr. Honeyman came over from Providence sometimes to preach.

The congregation of St. Paul's wished a new church, and offered the old building to the residents of Wickford, the latter agreeing to remove it. The building was taken down piece by piece, and set up on ground that had been left by Captain Lodovick Updike in his will as early as August 16, 1734, as site for a church building. At the time of the removal the chancel was changed from east to west. The building was still standing on the same site at least recently, and was used for services during the month of August.

In 1847 the Parish, desiring more accommodation for its growing congregation and a structure more in accordance with church architecture, decided to build a new church. The foundation stone was laid in September of that year, and the finished building consecrated on St. Paul's Day, 1848, by Bishop Renshaw. The Congregation was at once transferred to the new building, and the "Old Church was left silent and deserted."¹⁹

Newport had a Congregational meeting house about 1720. (This statement, several times repeated, would seem to dispute the historian who places the first of this denomination as not earlier than 1734.) The Reverend Mr. Clap was its minister, but three years after taking charge he declined to celebrate the Lord's Supper, on the grounds that the "church was not pure" nor were its members "of sufficient holy conversation." The church members not unnaturally objected to these charges, and called another clergyman to share the pulpit with Mr. Clap. The latter objected to this, declined to preach, and with part of his congregation left the church and built a new one on Mill Street. Later this building was used by Universalists.

Mr. Clap used to wear a gown with a girdle when he walked abroad. The gown had two pockets, one filled with books, the other with cakes. With the cakes he bargained for any tops that he might see children playing with, for he regarded top-spinning as a "vain sport." At his death, a barrel almost filled with tops was found in his house.

During the Revolution, these two meeting houses were used as barracks. It has long been said that the architect of Trinity Episcopal church in

Newport was Peter Harrison, who "did what he could to drag architecture out of the mire of Puritan ugliness and neglect." But a recent writer declares that the architect was Richard Munday of Newport who also designed Old Colony House in the same city.²⁰ The building was finished in 1729 and topped by a crown, emblem of British sovereignty; this, at last report, still remains. The British did not occupy this church during the Revolution, but the Patriots tore down the carved British coat-of-arms from behind the altar, and the church was then closed. Trinity's rector left with the British troops, and services were not held until 1786.

In 1654 the first Jew of whom there is record in Rhode Island came to Newport. He was Jacob Barsinson, who had emigrated from Holland in that year. He was followed during the year by twenty-three more persons of that faith, refugees from Brazil and Curacoa, where they had failed to find religious freedom. From South America they had gone first to New Amsterdam, but were no more fortunate there.

Shearith Israel congregation was organized in Newport in 1682, and eight years later the first synagogue in America was built. Another replaced the first in 1762-63, supported by bequests from the brothers Abraham and Judah Touro. The first Jewish sermon preached in this country is said to have been one preached in Spanish in Newport on May 23, 1673.

In 1838 the Reverend Arthur Rose wrote that the synagogue was "never used except for funerals," and that there were but two Jewish residents in the city, these being bachelor brothers. One of these brothers died, and the other then removed to New York. Aaron Lopez, founder of the family of that name in Newport, was a wealthy merchant and trader, the first to establish the whaling trade with the Falkland Islands.

The old Jewish burial ground (recorded in 1677), the synagogue and the street in front of both, were kept in order with the interest from a fund left in 1822 in charge of the State Legislature and the City of Newport by Abraham Touro, son of a Newport rabbi. The Hebrew Society of Newport had become extinct two years before Mr. Touro visited the city from Boston. He had a brick wall built around the burial ground, and probably his visit determined the subsequent bequest.

All churches in Newport, except the Episcopal, were badly damaged when the British occupied the city during the Revolution. They were used as hospitals and barracks, and the pews and pulpits were torn out and burned for firewood.

Newport's Baptist church, the second in New England, was organized at a very early date, a meeting house being built in 1656, and a "new" one in 1687. A Seventh Day Baptist congregation was organized in 1671, and the



TRINITY CHURCH, NEWPORT

This church, now more than two hundred years old, was closed during the Revolution when the Tory rector left the city.

meeting house, which is still standing, was built in 1729. It contains a very beautiful old pulpit with a delicate spindle stair-railing. Moved back and encased in a shell of fireproof brick, the church now forms part of the museum of the Newport Historical Society. It has a barrel ceiling like that of St. Paul's, Wickford, and some of the old square pews have been preserved. Others were removed at an early period, their paneling used to make a dado.

There probably was a Friends' meeting house in Newport before 1672. Two later buildings followed this one, the third one built in 1806.

John Myles was in charge of the first Baptist church at Nockum Hill, built on a site now marked by a boulder with the date: A. D. 1683. This church now maintains its organization at Swansea (Massachusetts).

The "Six Principle" church, a sect of Baptists differing on one or more grounds from other Baptists (for one thing, they denied Calvinism), organized a congregation in 1666, at North Kingston. Seventh Day Baptists had a meeting house in that part of Westerly which is now Hopkinton, about 1680.

The first Congregational minister at Kingstown came in 1702, and at some time during the following nine years, a meeting house was built on Tower Hill.

Bristol built a meeting house in 1684, although the church was not actually organized until three years later. One chronicle alludes to it as "the first Congregational church in the State." Yet another writer says that there was no Congregational church in Rhode Island until 1734.

At the time when Bristol was still part of Massachusetts, the church here asked young Dr. McSparren, an Irish minister, to come to them. Cotton Mather wrote the congregation "by no means to settle him." McSparren faced his accusers, making so good a defense that a second date was set for installing him, but again Mather interfered. McSparren then offered to return to Ireland and bring back his credentials which had been questioned. He did go, but to England, where he was ordained by the Archbishop of Canterbury as a clergyman of the Church of England, and appointed a missionary of the S. P. G.

In 1720 he was sent to Narragansett, Bristol, Freetown, Swansea and Little Compton, where "there are many people, members of the Church of England, destitute of a minister." Here he led a long and blameless life, free from the interference of Mather, since McSparren now belonged to a denomination over which the Massachusetts clergyman had no jurisdiction.

St. Michael's, Bristol, the third Episcopal church in Rhode Island, was begun in 1719, although services had before this time been held in private homes. Bristol asked the Bishop of London for a clergyman, and promised to build a church. They had raised £1,000 for this purpose. The Reverend James Orem came in 1721, apparently following Dr. McSparren who must then have

been dividing his time among five towns. The Bristol church was not finished when Mr. Orem arrived, and had neither floor nor steeple. He remained but one year. Ten years later the congregation had so increased that galleries had to be added to make room for the people. The church was burned by the British in 1778. This was another church benefited by Mr. Kay, for he gave the parish a valuable farm for founding a school similar to that of Providence.

Bristol's first Methodist church was built in 1805, services previously having been held in the court house, "not without much annoyance from the rabble." In 1856 a fine building replaced the first.

When the Reverend Samuel Lee, a man of means, came to Bristol to take charge of the meeting house, or Congregational church, he built himself a handsome house. But when King William III came to the English throne, Mr. Lee started for England, since the new king was believed to be more favorably disposed towards "dissenters" than his predecessor. The ship on which Mr. Lee sailed was captured by the French, who were then at war with England. The clergyman was imprisoned, and before the year was out, died in his prison of fever.

The Reverend John Sparhawk followed Mr. Lee in the Bristol church. In 1775 the clergyman of this church was found dead in a field the morning after the British bombarded the town. He had not been wounded, but had died of fright and shock.

What is said to have been the first Methodist church in Rhode Island was dedicated by Elder Jesse Lee in Warren. A Benevolent Baptist church was incorporated in this town in 1785, but a meeting house had been built and the church incorporated more than twenty years earlier.

One of the three islands included in the present Jamestown was first known as Conanicut Island. Friends had a meeting house here in 1765, the first of any denomination. Friends were very numerous in this part of the State, as they had found here the freedom to worship according to their belief.

The persecution of this sect in other colonies than those of Rhode Island lasted until King Charles II sent orders that it should stop, and that henceforth "obnoxious persons" should be sent to England, to be dealt with there by the courts.

Even Governor Andros, who made himself objectionable to the colonists in many ways, had tried to establish universal toleration in religion.

Cumberland was a wilderness when, in 1713, the Ballou family came with other settlers and built their homes. James Ballou was an ancestor of James A. Garfield, and also of the Reverend Adin Ballou, who at the age of eighteen preached his first sermon in the meeting house which Elder James Ballou was responsible for building.

A two-story, single structure, resembling rather a dwelling than a meeting house, Old Ballou Meeting House was erected in either 1740 or 1749, according to the chronicler. Until recently, at least, it was still standing. It contained a pulpit at one end, with a bench in front of it for elders or deacons. To this bench was attached a round board which served for a communion table. There were two side aisles and six long wooden benches, divided in the middle by a rail, to separate the men from the women worshippers. These benches were very uncomfortable and even more so those in the gallery reached by steep, narrow stairs. Some time after its erection the building was plastered on the inside. Worshippers here belonged to the Six Principle Baptists, who originated in Rhode Island.

Elder Jesse Lee visited Phenix in 1791, meeting General Lippett and his family there. He returned several times, and in 1800 the General built a chapel for Methodist worship on his own estate. Evidently the Elder had by that time made converts of the family.

When there was no minister, the General himself led the services. At such times, "before entering the desk," he removed his boots, because the Angel told Moses at Mt. Horeb: "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." Lippett was a venerable old man, with long white hair and beard, and one writer declares that he "looked like one of the old prophets."

Some Baptist churches built early in the Nineteenth Century are: Pawtucket, 1805; Bristol, 1813; while by 1815 there were thirty Baptist churches or meeting houses "in good repair" in the State.

St. Paul's Episcopal church in Pawtucket was built about 1816, and stood until 1901.

East Greenwich's first Methodist church was built in 1831. In 1774 a church, presumably Congregational, had been built here, funds for the purpose being raised by a lottery.

Little Compton built a church in 1704; Tiverton in 1746; Portsmouth had a Methodist church by 1798, which was altered from an unfinished dwelling. Forty years later, a larger building replaced the early one.

In 1809 an Episcopal convention was held for the first time in Rhode Island. It took action resulting in the formation of the Eastern diocese of the Episcopal Church with Alexander Viets Griswold as its first Bishop. At that time Mr. Griswold was rector of the rebuilt St. Michael's, Bristol.

Early Days in Vermont



CONGREGATIONAL CHURCH, BENNINGTON

The first building for this denomination in Vermont. In it the State Convention met and ratified the Constitution of the United States.



FIRST CONGREGATIONAL, BURLINGTON—BUILT IN 1842, ENLARGED IN 1905

Early Days in Vermont

VERMONT'S earliest white visitor would seem to have been Samuel Champlain, who in 1609 sailed up the lake which now bears his name, but made no attempt at a settlement along its shores.

Then for some years there is no record of other white explorers until Captain Pierre de St. Paul, Sieur de la Motte, came from French Canada, with three hundred men, and established a military post, Fort Ste. Anne, on Isle de la Motte. The fort was garrisoned by the French, and often visited by Catholic priests who conducted in the fort chapel the first religious services of which there is record in Vermont; this about the year 1666. The fort chapel is believed to have been the first place for religious worship in Vermont, and one of the earliest in New England.

The next earliest religious services in the future State probably were those held in the blockhouse in Fort Dummer, which stood about where Brattleboro

now is. This fort was for thirty years the only permanent English settlement in Vermont, nor did settlers come here in any considerable numbers until 1760, nearly forty years after the fort was built.

Timothy Dwight, of Northampton, Massachusetts, was the first commander of Fort Dummer, and superintended its building. He wrote Governor Dummer, for whom it was named, that he "would lead a heathenish life unless a chaplain be allowed." There might also be a chance, he thought, "to christianize the Indians," if a chaplain was sent. The Reverend Daniel Dwight was accordingly sent as the first chaplain, and received a salary of £100. A son was born in the fort to Timothy Dwight, the commander, and the son of this baby became the first President of Yale University.

The last fort chaplain, in 1748, was the Reverend Mr. Gardner.

The boundary lines between New Hampshire and Massachusetts were not established definitely until 1740, but for years after this New Hampshire and New York were constantly contending for possession of Vermont. One of the grants made by Governor Benning Wentworth, of New Hampshire, in 1749, included the site of the present town of Bennington. The first settlers came to Bennington some twelve years later, and this became the chief settlement in Western Vermont. Settlers already holding land under New Hampshire grants naturally objected to giving up their farms, in spite of the asserted supremacy of New York.

In the midst of these dissensions, a year after Bennington was founded, the settlers organized what was the first Congregational church in Vermont, and appointed a commission "to look out a place for a meeting house." One was built by 1764 in the part of the town now called Old Bennington, its pastor being the Reverend Jedediah Dewey, and the congregation was formed by union with two small groups coming from Hardwick and Sunderland, Massachusetts.

New York's governor sent surveyors here to determine certain boundary lines in the interest of settlers under New York grants. They arrived and found the pastor and some of his parishioners busy husking corn, but many of the men had their guns with them. The parson proceeded to lecture the surveyors on their proposed work, but the latter decided to leave the field to the Bennington men and return to Albany.

This historic church at Bennington has been restored, and was rededicated in 1937 as "Vermont's Colonial Shrine." In it was held the State Convention which ratified the Constitution of the United States prior to Vermont's admission to the Union.

The Congregational church in Bennington village proper was built in 1804.

Free Will Baptists formed a church in 1780 in Bennington, under the leadership of Elder Benjamin Randel, who had been converted through the influence of George Whitefield.

Fifteen years later, the first Universalist general convention was held in the town.

Samuel Robinson was the original settler and a large landholder here in Bennington. He had a large house, and when people came looking for good land to buy in the vicinity he was accustomed to invite them to spend the night at his home, where he entertained them hospitably. Soon he would ask them to what denomination they belonged. If they were Congregationalists he would suggest "tempting tracts of land" near Bennington; if they were Baptists, he advised land near Shaftsbury or Pownal, as best suited to their requirements, while if they were Episcopalians, Arlington was certainly the best place for them. Thus there were soon four settlements of persons harmonious in their religious beliefs.

The first Baptist congregation in the State was organized in 1760 at Shaftsbury, while Pownal had a meeting house of that denomination ten years later. Baptists had early meeting houses in a number of other Vermont settlements, but for one reason or another, many of the congregations soon became extinct, sometimes because all of the members moved away.

By the end of the Eighteenth Century there were thirty-five Baptist churches in the State, these chiefly in the four southern counties.

Shaftsbury organized the second Baptist congregation in that township in 1780, the reason being the familiar one that the members lived so far from the first church that it was hard for them to attend services. A third was formed soon afterwards, which later merged with the other two. A fourth church, formed after 1844, was by that time the only Baptist church in the town.

Twelve men and women organized the First Baptist Church in the town of Poultney (1785) in the home of Ichabod and Lydia Marshall by electing the Honorable William Ward moderator, but they did not withdraw from the First Union Church in America (1780) until this had been given up, January 7, 1802. The very next day, January 8, 1802, they voted to bring their letters from Middletown and establish a church of their own. This was done April 8, and on May 3 they called the first minister, Elder Clark Kendrick.

The building committee was elected September 19, 1803, and consisted of Enos Wells, Isaac Hosford, John Howe, Oliver Sanford, Jr., and Elijah D. Webster. The "Vendue of Pews" was held December 19, 1803, and the builder was Elisha Scott of Tolland, Connecticut. The exterior is now restored to its

original condition, but the interior was made two-story in 1842, and remains so for practical purposes.

A Baptist preacher at Shaftsbury was described as "a man of ardent temperament, but somewhat periodical in his religious feelings," which statement the reader may interpret as he prefers.

In 1802 the Shaftsbury Baptists sent a missionary to the Indians; he journeyed through New York into Canada.

Pownal's early Baptist church lasted for but two years, the reason for its demise being gravely given by an early chronicler as "because of the defection from the purity of a minister's life."

Newbury, settled in 1762, had a Congregational meeting house within three years of this time.

One Colonel Lee was probably the first settler in Castleton, and he and his servant remained the sole inhabitants during the following winter. A meeting house was built, or at least a congregation organized, by 1769. Fifteen years later the First Congregational Church was built, and replaced by a new one in 1833.

Early Vermont settlers came chiefly from Connecticut and the Massachusetts Bay Colony. An early historian commented that "the free air of Vermont attracted an unusual number of unworthy men among the clergy of that time," but this probably meant merely that the said "unworthy men" held different religious views from their critics.

Sunday observances were as rigid in Vermont as elsewhere in New England, for all seemed pretty well agreed as to their "Sabbaths" and what must or must not be done on that day. In 1779 the General Assembly decreed that "no person shall upon land or water do or exercise any labor, business or walk (except works of necessity and mercy), nor engage in any game, sport, play, or recreation upon the Lord's Day, or day of public fasting and thanksgiving."

If persons violated this decree they might be fined not to exceed ten shillings. If found guilty of unseemly and noisy behavior near the meeting house they might be fined "40 sh. and given not less than five stripes on the naked back." A person might be fined as much as £3 for staying away from meeting.

It was the duty of early parish clerks in Vermont, upon application of seven freeholders, to call a town meeting of legal voters to appoint the site and plan the building of a meeting house, and to vote the tax necessary to pay its minister his salary.

Early meeting houses in Vermont, as elsewhere in New England, were usually built of logs, their chinks stopped with clay; and this even as late as 1790. When they were lathed and plastered it was considered a great improve-

ment. Church raising was a great occasion. All able-bodied men must turn out and work, or contribute logs, lumber, nails, the use of horses, etc. A barrel of rum was always a part of the provision made for the workers.

For many years oiled paper was used instead of glass in the windows, and church interiors were often dark and gloomy. One parson in the early days, preaching from the text: "Why do the wicked live?" remarked: "I hope they will live long enough to cut down this great hemlock tree back of the pulpit window."

Wolves greatly plagued the first settlers, so rewards were offered for their destruction. One of these offers of rewards seems curious indeed, for it read, "Fifteen shillings to any man bringing a live wolf to the meeting house." Ten shillings were paid to anyone who killed a wolf, but to claim his reward the slayer must bring the animal's head and nail it to the meeting house.

Early Vermont pews, as in other New England meeting houses, were at first mere rude benches, but here, too, places were later sold where worshippers might build their own pews. In the meeting house, the men sat on one side, the women on the other, and gallery seats were considered the best.

Men often stood up during services to stretch their cramped limbs. A story is told of one portly church member, Deacon Puffer, who once rose for this purpose and leaned against the door of his pew; the door gave way and he fell prone in the aisle, to the astonishment of the elders, and the suppressed merriment of the young.

The tithing man in Vermont wielded a different rod from those mentioned in other New England communities. His, too, was long, but one end was tipped with a heavy knob which he applied to arouse male sleepers, the other end with a fox's or hare's tail for use with sleeping women. One tithing man who severely thumped one of the men sleepers was admonished by the elders of the church, and told to use "more discretion and less haist." One sleeper, aroused suddenly, before he was really awake shook his wife by the shoulders, crying: "Haw back! Haw back! Stand still!" addressing an imaginary team of which he had perhaps been dreaming. Another, half awake, struck back at the zealous tithing man.²¹

Close to the early Vermont church or meeting house usually stood the noon house, serving the same purpose as the "Sabada house," the name given in other parts of New England. This building was long and low, with a great stone chimney at one end, where a fire burned on winter Sundays, and between services the congregation gathered around it to warm themselves. At the other end of the noon house, the horses were tethered. These noon, or Sabada houses, continued in use in New England until after the Revolution.

A farmer would sometimes donate a barrel of cider, which would be enjoyed between services while the men discussed the sermon they had just heard, politics, or topics of the day. Hot toddy, flip, home-brewed beer or Jamaica rum, were also indulged in, nor did the parson fail to share these refreshments.

One Scotch minister in Vermont in the early days objected violently to the plan to hold a Sunday school between the two church sessions. He accordingly preached a very long sermon in the morning lasting for two hours or more—hoping by so doing to defeat the plan, since there would be little time left before the afternoon service. But his congregation listened only as long as they saw fit, then arose in a body, and crowded the minister from the meeting house. The Sunday school was held, but the minister sulked in the horse shed.

Another early clergyman, the Reverend Mr. Haynes, for thirty years negro pastor of a white church in the state, once met two frivolous young men who asked him: "Have you heard the news? The Devil is dead!" "Oh, poor fatherless children," was the quick retort, "What will become of you?"

Early settlers came to Westminster about 1741, but there is no record of a church or meeting house until a quarter of a century later. An early clergyman here was Parson Buehlin. During his pastorate the following incident occurred, as told by several early chroniclers:

A young farmer of the neighborhood, a member of Buehlin's congregation, was greatly pestered by the depredations of a large bear on his property. To shoot on Sunday was strictly forbidden by church ordinances, but the bear was especially active on Sundays as though, so the farmer believed, the animal actually understood the prohibition and felt safe to roam and steal at will on that day of the week.

Finally the farmer lost patience, and one Sunday morning he shot and killed the bear. He was promptly "excommunicated," and the following Sunday the pastor prepared to read out in meeting the act of excommunication. The farmer was present, and had brought his gun with him. As the Reverend Mr. Buehlin rose, and was about to begin reading, the farmer also rose, and before the reading could begin leveled his musket at the alarmed clergyman, bidding him to proceed at his peril.

Shocked and frightened, the parson thereupon handed the paper to his senior deacon, but when the deacon tremblingly came forward and saw the musket pointed at him in turn, he made no attempt to read. We are gravely told that the entire congregation then left the church in terror, whereupon the farmer locked the church door and sent the key with his compliments to the pastor.

Just how peace was made the chroniclers unfortunately omit to state, but they do say that when the farmer died, fourteen years later, he was in good repute with the church.

Rockingham's first settlers came in 1760, and ten years later they had a Congregational meeting house. Rutland was a year younger, and did not build a church, the Congregational, until 1773. During the Revolution Rutland was a frontier town.

Windsor, another early settlement, in 1764 combined with Cornish, across the Connecticut River, to call a minister, who was to preach one-third of the Sundays in Windsor, and the two towns together would pay him a salary of £40. There was at that time no bridge across the river and the minister was obliged to ford it on horseback; and even when the stream was low, often arrived in his pulpit dripping wet, as told by Henry Steele Wardner in *The Birthplace of Vermont*. Ten years later Windsor build a meeting house, south of the present Old South Church.

Captain Steele Smith and his family came to Windsor from Farmington, Connecticut. During the controversy between New Hampshire and New York for possession of the province of Vermont, Windsor conveyed its rights in trust to Colonel Nathan Stone, but he transferred them to William Tryon, Governor of New York. The latter re-granted them to Stone in 1772, reserving one share for the English S. P. G., another for the first settled minister, one for a Glebe for the Church of England, and a fourth for a public school.

Brattleboro was settled about 1770, and here Stephen Greenleaf opened what is believed to have been Vermont's first store. The first clergyman here was the Reverend Abner Reeve, a Congregationalist, who came and preached for two years, until the first meeting house opened its doors. This was replaced by a new building in 1815.

Pomfret was settled about three years after Brattleboro and soon had a Congregational preacher, but he was not ordained until 1784. This town was sufficiently strict in its laws. One young man went to a public ball, and only by making confession of his crime, accusing himself of being guilty of "frolicking and vain mirth," was he restored to good standing in the church.

In May, 1790, one Rodolphus Durkee was fined two shillings for "a breach of the Sabbath at the house of Jonathan Dana by laying a handkerchief on Silvena Lamb's arm, and also for Smiling about the same time." Others were fined for "going after a gun," or needlessly "traveling after foxes on ye Lord's day."²²

Brandon settlement was begun in 1775, but only one of the five original settlers remained during the first winter. He lived entirely alone, without a single visitor during the long cold months. The first settled minister here was a Baptist.

Wallingford, settled about 1778, has the oldest Baptist church now existing

in Vermont. It was built in 1780. But before that members of all denominations met for worship in each other's houses.

A meeting house built here in 1800 was for a time used by both Baptists and Congregationalists, and even occasionally by other denominations.

Middlebury, chartered in 1761, had a Congregational church in 1790. The building begun in 1806 and finished three years later is still standing.

An early Middlebury minister was pronounced by chroniclers of the time "a kind man," but he incurred the displeasure of some church members by driving a nice horse and carriage. And once he even traded a horse! He explained that he thought it was "as cheap to keep a good horse as a poor one," while the carriage had been a gift to his wife from her father. But this explanation did not avail, and he was obliged to leave his parish.

The Reverend Samuel Peters, not always a strictly truthful historian, states that he was the first Episcopal clergyman to visit Vermont. Coming in 1786, he spent eight weeks here, preaching and baptizing. Whether or not this statement is accurate, the first Episcopal church in the State was being built in that same year in Rockingham; but was not finished until 1803. This old Rockingham church has been restored and services are held there annually in August, with large congregations and eminent preachers.

During the Revolution, as has been seen elsewhere, churches of this denomination were often left without a clergyman, since Episcopal clergy had all sworn an oath of allegiance to the British sovereign at the time of their ordination, and many felt conscientious scruples against breaking this oath, even when their sympathies were with their fellow citizens in their revolt against British rule.

Braintree was chartered in 1781, and a settlement begun here two years later under Silas Flint and others. As Flint's wife was the first woman to come to the settlement, she was given a plot of one hundred acres. Congregationalists built "a commodious meeting house upon what is called Quaker Hill," between 1794 and 1801.

Bradford's first church, which was Baptist, was built in 1791, and two years later a Congregational church was built, but neither of these old buildings has survived.

In 1783 a law was enacted in Vermont by which a town was authorized to "hire a minister" and vote such salary as was deemed necessary, the cost being levied on the inhabitants by means of taxes. Certificates were apparently allowed, however, whereby persons belonging to another than the leading denomination could be excused from contributing to that minister and church. Ranna Cossit in 1787 gave such a certificate to a member of the Episcopal church of Claremont, who lived in Rockingham.



CONGREGATIONAL CHURCH, MIDDLEBURY

The architect, Lavius Fillmore, probably designed this building after St. Martin's-in-the-Fields, London, England.

The Constitution of Vermont, which was incorporated in 1793, provided (Article 3): "And that no man ought to or of right can be compelled to attend any religious worship, or to erect or support any place of worship, or to maintain any minister contrary to the dictates of his conscience." In 1807, due largely to the efforts of Baptists, all laws in the State authorizing the imposing of taxes for religious purposes were abolished.

An amusing story told by Mr. Edwin H. Sanborn in *Social Changes in New England*, and mentioned in an early chronicle, gives the reason why one early Vermonter became a Baptist. It seems that he saw a "bellows-top buggy" offered for so cheap a price at auction that he could not resist buying it. It proved to be too high to drive into the Congregational church shed, but the Baptist shed was higher, so he started attending services there, was immersed and became a full member of that congregation.

In addition to those already mentioned, the following towns had Congregational churches at the dates given: Norwich and Guilford, 1770; Thetford and West Rutland, 1773; Newfane, 1774; Putney and Marlborough, 1776.

Vernon was one of the first townships in Vermont to be settled, but as the town records were burned, there seems to be no information concerning an early church here, save for one historian who states that a meeting house stood in 1783.

Chester and Chelsea had Baptist churches in 1788, and Chester had a Congregational church in 1825. Chelsea in 1835 replaced its early building by a brick church.

Early Baptist parishes in this State of which no other records than mere mention have been found are: Manchester, Sandgate, Castleton, Tinmouth, Wells, Fairfield and Bethel.

Clarendon, while settled in 1768, appears to have had no church of any denomination until 1822.

The church building of the Old Dothan, or North Hartford, branch of Hartford's Presbyterian church stood at the crossroads of the former village, and was probably older than Hartford's own church building, which was built in 1789. Before this date, Presbyterians and the congregation of the "Church of Christ," an offshoot of the Baptists, used Old Dothan. It was razed in 1850.

Vermont's first Methodist church stood at Vershire. The congregation was organized in 1796, with the Reverend Nicholas Sneathen as pastor. He had been chaplain to Congress for seven years. At first, for whatever reason one does not learn, there was violent opposition to the Vershire church.

There appeared in London in 1797 John A. Graham's *A Descriptive Sketch of the present State of Vermont*, written in the form of almost diary-like letters

to the Duke of Montrose. Mr. Graham seems to have traveled over the entire State, and found "elegant and commodious houses," but bad roads. He describes Bennington as having no public buildings except two meeting houses, their religion "Episcopacy and Presbytery." "However odd it may be to a European ear," he writes, "nearly all over New England the most respectable part of the community are the inn-keepers."

Dorset, according to Mr. Graham, had a "Dissenting meeting house, but the inhabitants are much divided in their religious tenets."

Of Clarendon, Wallingford and Hardwick he calls their religion "a medley of almost every deism under Heaven."

In Fairlee Mr. Graham found Mr. Niles, Representative in Congress for his district, who had been educated for the church, "a good metaphysician, and from his learning and abilities may be styled the Athenian of the East side of the Green Mountain."

The Reverend Jacob Cram, another early traveler, made a preaching tour along the Connecticut River for forty miles, and including five towns. One of these towns was anxious to have a settled minister, provided the cooperation of the others could be secured, in which case the clergyman might count on receiving a salary of 200 bushels of wheat, thirty cords of firewood and \$100 at the end of the year.

Berkshire Township had organized by 1794, and shortly afterwards had a Congregational church. Between 1820 and 1823 an Episcopal church was built there.

Bethel's Episcopal Christ Church was not built until 1823.

Woodstock was settled by 1782, and had a Congregational clergyman, the Reverend George Daman. The Reverend Aaron Hutchinson had preached in Woodstock before this date.

A settlement founded in Burlington in 1774-75 was abandoned, and another was not begun until 1783. The Congregational church was founded in 1805 through the efforts of the Reverend Daniel Sanders, president of the University of Vermont. The first building was burned by an incendiary. The present edifice, built in 1842, was enlarged in 1905. The bell-tower is a partial copy of the Choragic Monument of Lysicrates at Athens.

Well before the year 1850, a Catholic mission was founded in Burlington, and three years later a church was built. The priests depended for their support solely upon voluntary contributions and since collections were taken up only three times a year, at Christmas and Easter and once during the summer, their support must indeed have been precarious. Their church burned down five years after it was consecrated, but was rebuilt, and consecrated as St. Mary's.

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